The Voice of the Sacred Heart

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THE VOICE OF THE SACRED HEART

A COLLECTION OF DEVOTIONAL EXERCISES FOR PRIVATE USE, SPECIALLY ADAPTED TO THE REQUIREMENTS OF THE

APOSTLES OF THE SACRED HEART

TO WHOM IT IS AFFECTIONATELY DEDICATED

"FOR THEM DO I SANCTIFY MYSELF"
—*St. John* xvii. 19

Tenth Edition

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APPROBATION.

THE little book of devotional exercises entitled *The Voice of the Sacred Heart*, is a work of real piety, and will be much prized by all devout persons as an aid to devotion to the Sacred Heart and to the Work of the Apostleship of Prayer. As such, I shall be glad to see it in print.

✠ WILLIAM CLIFFORD,
Bishop of Clifton.

October 21, 1887.

INTRODUCTION.

In offering this humble little book to the Associates of the Holy League of the Sacred Heart, for whose use it has been especially though not exclusively compiled, a few words of introduction regarding the matter contained in it, as also the arrangement that has been followed, may be found useful.

An aspiration that is very frequently upon our lips is that one which implores that we may love the Sacred Heart "daily more and more."

Now, in order to love that Sacred Heart fully and to appreciate all that It is to us, we should endeavour to learn all that we can about It. Then our devotion to It will be *intelligent*, and consequently solid and enduring. For this reason we have thought that a few brief chapters concerning the Sacred Heart and our relations with It, as *Apostles of Prayer*, would be well placed at the beginning of the present volume, so that those

who use this little book will find ready at their hand, not only practices of devotion, but likewise some matter for spiritual reading which may serve to animate them in the use of those Devotions.

The Second Part contains the Devotional Exercises. We may signalize two distinguishing features in the present collection: the first, that the Prayers, &c., are intended for *private* use; the second, that they have all been chosen for, or adapted to the practice of, the Apostleship of Prayer. Thus, whatever may be found in other Manuals of Prayer, has been excluded, or if the Devotions themselves are such as are familiar, they will here be found specially adapted to the wants and the spirit of the Holy League of the Sacred Heart.

As attractions and tastes differ, variety has been provided, whilst in some instances no form of prayer or offering, &c., has been set down, as it would be evidently superfluous. The forms of offerings and aspirations, &c., are suggested for such as may require them, and as examples of the practice of the reparatory and intercessory Apostolate. The short collection of Poems, would, we

thought, be agreeable to the Apostles of the Sacred Heart. Most of them appeared in the *Messenger of the Sacred Heart* when under the editorship of the late Father Maher, S.J. The rest have appeared in another periodical.

The Third Part contains a short meditation for each First Friday in the year. That which will distinguish them from Meditations generally proposed for that day, is the Apostolic spirit which has been designedly given to them as being specially destined for the use of the members of the Holy League.

May this little Book, exclusively consecrated to the Sacred Heart and to Its Apostolate, meet the want of many souls and assist them to obtain a deeper knowledge and more burning love of their Saviour's Heart, the fruit of which will be a more generous and devoted zeal for Its interests throughout the world.

LAUDETUR JESUS CHRISTUS.

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FIRST PART.

CHAPTER I.

The love of the Sacred Heart for the Eternal Father.

LOVE! Is there a word in any language that awakens such echoes in the human heart as that short word—love? It vibrates through every faculty of the soul of man, reviving in the memory forms and reminiscences that long since had been forgotten; it illuminates the intellect with thoughts unnumbered, and lights up in the will fires that were well-nigh perhaps extinguished. It is like a torrent carrying everything away with it in its mighty current, which nothing can resist until it has attained its term.

The whole history of the human race might be summed up in the revelation of each man's love. Is there amongst us one who does not feel in the depth of his soul that his love is the pivot around which revolve all his desires and his appreciations,

all his sympathies and his aspirations, his joys, as likewise his sorrows—in short, his happiness or his misery? Love, then, may be said to be the whole of man. It may be, as it is destined to be, his salvation; it may be, as alas! too frequently it is, his destruction, but it is ever the great question of love that decides his happiness, both in this life and in eternity. "My love is my weight," says St. Augustine; that is to say, that we are borne upwards or downwards, straightforwards or out of our path, just as we are drawn by the force of our love, which is the impelling motive of everything within us. And a greater doctor than St. Augustine—the Master of all the doctors and the Teacher of the Evangelists—had long before told us that "where thy treasure is, there is thy heart also."[1]

We are—to use the sweet language of our Lord Himself—"the children of the kingdom," of that holy kingdom wherein love has its law and its last end. If it follows its law, it will infallibly attain its end; all things will be in order, because charity, that queen of virtues governing all the rest, will be in order within us,[2] and God will find us on the last day "comformable to the image of His Son," and consequently we shall be numbered among the predestinate.[3]

[1] St. Matt. vi. 21. [2] Cant. ii. 4.
[3] Romans viii. 29.

Now, where shall we go in order to learn this divine law regarding love and to ascertain its supreme object? True, we have the precept delivered of old to the ancient people of God, which precept will be heard again on the sacred lips of the Incarnate Word,[4] but sweet as is the command to love the Lord our God, sweeter far will it be, and far more powerful over the heart of man to learn of the Human Heart of God Himself the characters of that love.

Were we to draw out all that might be said concerning the subject before us, we should far exceed the humble scope and the purpose of the present work. The love of the Human Heart of Jesus for the Eternal Father! Eternity will reveal to us the shoreless, fathomless ocean those words convey, and the marvellous beauties contained within its depths.

But hidden as was the life of the Heart of Jesus with His Father, it is given us even here below to catch more than glimpses of that love which was, if we may dare to say so, as the ruling passion of His Soul. In His formal discourses, as in the spontaneous expressions that flowed from His lips sent thither by "the abundance of His Heart," we discover the supreme motive of that love which prompted the Son of God to take human flesh, to

[4] St. Mark xi. 30.

borrow a human heart and to come down to dwell amongst us. Far away in the eternal hills we seem to hear the accents of the Only-Begotten of the Father, the Everlasting Word. "One Heart at least shall love Thee, one Soul at least shall adore Thee with a love that will be worthy of Thee, and, since man, the work of Thy hands, has by sin betrayed Thee, one Man shall repair Thy wrongs and win back to Thee Thy Creation. Behold, I come that I should do Thy will."[5] Had God never been outraged by sin, there would still have been an inadequacy of love, of worship, of religion, towards Him, for how could what is finite render what is due to the Infinite? The love of the Sacred Heart adequately supplies all this, and to do so is Its primary office upon earth, Its noblest and most glorious prerogative.

Now, do we not see that in this the Sacred Heart becomes at once our great Exemplar, and that our love for that Heart will necessarily lead us to the love of the Eternal Father?

We have just struck on the rock upon which genuine devotion to the Sacred Heart and an earnest participation in Its Apostleship are based.

Shall we be forgiven if we say that, perhaps, the love of Jesus for the Father enters too superficially into our reflections concerning the Sacred

[5] Psalm xxxix. 8, 9.

Heart as well as into our practical devotion to It?

St. Augustine, desiring to elucidate certain profound dogmas hard to be comprehended by the human intellect, exclaims: "Attend to your hearts," and then, by a clear analogy, he brings down to our compass the great truths he is desirous of teaching. The same method may well be employed in the subject that occupies us at present, more especially as it is a question of love, the seat of which is in the heart. Who amongst us has not experienced that all that is dear to one we love becomes for his sake likewise dear to us? Such is the tendency—such the power of love. Now, something altogether analogous takes place in reference to the love we bear our Blessed Lord. We assimilate to ourselves the affections of His Heart, involuntarily, gradually, and as it were unconsciously observing in our own, a like order, and thus it is that our love is interpreted, not only by devotion *to* the Heart of Jesus, but also by union *with* that Heart in Its most intimate sentiments and desires.

Now, there was not a word that our Lord uttered during His pilgrim life on earth, not an action that He performed, not a suffering to which He submitted, that does not reveal the master-love of His all-holy Soul, and which was not destined

to draw the hearts of men to a deeper knowledge and consequently a stronger love of His Eternal Father.

In the first year of His Public Ministry, we hear Him, in the Sermon on the Mount, putting forth the glory of their Heavenly Father as the rightful motive prompting men to the exercise of good works, exhorting them so to act that they may be the children of their Father Who is in Heaven, and to make the perfection of that Father the model of their own. If He threatens, it is with the loss of the reward that Heavenly Father would give them; it is the Father's eye beholding their secret prayer and alms-deeds with which they are to be content. It is, again, their Father Who knows what is needful for them, even before they pray to Him. In a word, throughout the whole of His discourse, we feel we are listening to One Who has before His mind and in His Heart, one all-absorbing Object with the love of Whom He desires before all things to inspire His hearers. Later on, we hear Him declaring that they who shall do the will of His Father Who is in Heaven will be regarded by Him as His "brother and sister and mother."[6] See the connection,—in proportion to our love of His Father, will be the love of Jesus for us. Again, it is the character of the Father, and

[6] St. Matt. xii. 50.

His yearning love for men that are shadowed forth in the parables, and in His familiar conversations with His disciples the Father's name was ever on His lips. So ravishing had been His utterances regarding Him at the discourse after the Last Supper, that Philip, out of himself, as it were, with the loveliness of the Being brought before his mental vision, broke forth in those memorable words: "Lord, show us the Father, and it is enough."

As time pressed on, and still the hearts of many remained closed and hardened, our Lord appeared like one whose case was growing desperate, and who grasped at every occasion in season and out of season in which to bring before men the claims of His Heavenly Father. Thus it is we hear Him, when the end was drawing near, speaking openly to the Pharisees and the rulers of the people, of His Father as their God. He seems to hide Himself in His Oneness with the Father, and to retire into the dazzling splendour of that Father's glory: "My glory is nothing—It is My Father that glorifieth Me."[7] Finally, it is the Father's love that is the supreme reward promised to such as love the Son: "If any man love Me, he shall be loved by My Father;" as if He would say: Nothing greater or more precious can I promise

[7] St. John viii. 54.

you as a recompense for your love of Me: for to be loved by My Father consummates and crowns all.

He declared the Father's will to be His own nourishment, which meant that it was so precious to Him that it held to Him the place of material food and of every other thing, whilst the first recorded word spoken by our Lord is of His Father, as is likewise the last He breathed forth upon the Cross.[8]

Has not enough been said for our purpose? We sought for a teacher who whilst he would instruct us in the great science of divine love, would at the same time allure our hearts by the loveliness of the form in which his lessons would be clothed. Such has been given to us. Our eyes have seen our Teacher, and our ears have heard His words admonishing us;[9] and He has drawn us by the cords of Adam and by the bands of love.[10]

But if the Heart of Jesus attracts us to the Father, and becomes to us the model of our love for Him, inducing us to love, adore, and serve Him in every possible way in union with that Heart, It likewise sets before us by Its own example the characters of reparation, together with that love of souls which naturally results from it, and both of

[8] St. Luke ii. 49; xxiii. 46.

[9] Isaias xxx. 20, 21. [10] Osee xi. 4.

which are the spontaneous outcome of the purest love of God.

The wrongs of an outraged parent or friend are repaired in a two-fold manner; first, by sympathy and an increase of tenderness on the part of the person offering the reparation, whether it be for his own failings or for those of others; secondly, if it be the latter case, by leading back the offenders to sentiments of sorrow for the wound they have inflicted. That sorrow will be the source of a more devoted love. Of all this, our Lord is our supreme Exemplar. He was the Repairer by excellence of all His Father's wrongs. He repaired them by His love, by His sorrow for sin, by the sufferings He voluntarily endured for it, by His adoration and by His whole life. He repaired them also, by leading back souls to His Father, by making Him known to men, by extending His Kingdom upon earth.

Now, this is what the Heart of Jesus asks of us. He asks us to unite with Him in thus repairing His Father's outraged glory. He asks us to repair in like manner the personal wrongs which He Himself received during His mortal life, and the ingratitude with which His love has ever been and still is repaid by the greater part of Christians. The imitation then of the Sacred Heart in Its love of the Eternal Father, forms the very basis of the

true spirit of our Apostleship. "Learn of Me," our Lord may say, "how to love My Heavenly Father, and in what manner to repair His glory, and thereby learn of Me the love and reparation that My Heart is yearning to receive from you Itself."

CHAPTER II.

The Apostleship of Prayer the Perpetuation of the work of the Incarnation.

Our Lord said one day to the Jews these remarkable words: "I came down from Heaven to do the will of Him that sent Me. Now this is the will of the Father Who sent Me; that of all that He hath given Me, I should lose nothing, . . . that every one who seeth the Son, and believeth in Him, may have life everlasting."[1] In these words, our Lord distinctly makes known the purpose of His Incarnation. He came down from Heaven, He says, to do His Father's will, and then He goes on to state in what that all-holy will consists. He willed that of all that He had given to His Only Son for His heritage—all that vast humanity, all the nations and peoples and tribes of the earth, He should lose

[1] St. John vi. 38—40.

nothing; and further, that every one who sees the Son—the Image of the Father—and believes in Him, may be saved. To bring this about, the Son and our Lord came upon earth, toiled, suffered, and died.

But His passible life being ended, Jesus, our Head, having ascended into Heaven, willed to leave on earth members who should perpetuate His work until the end of time, and by the same means that He had Himself employed when dwelling among us. We know how He performed His work, how He accomplished His Father's will. The greater part of His thirty-three years was spent in prayer. From the first moment of His Incarnation He prayed. During His Infancy and Childhood when, having submitted Himself to the ordinary conditions of that early stage of life, He could perform no external work, He prayed. The eighteen years of His Hidden Life at Nazareth, dating from the time when He was found in the Temple conversing with the Doctors, were passed in the hidden apostolate of prayer, and it was by this way only that, at that period of His life, He advanced His "Father's business" which, while yet a child in years, He had declared was to Him an imperative pre-occupation. "I *must* be about My Father's business."[2] When He passed to His Public Life,

[2] St. Luke ii. 49.

we find Him again retiring into the mountains and spending His nights in secret converse with His Father after His days of toil, and at length when all was finished, and the hour of His supreme Sacrifice had arrived, He still prayed upon His Cross.

And various as were its forms, innumerable as were its objects, if we regard them in detail, the one great unending prayer of Jesus which summed up all within itself was this: that of all that His Father had given Him for an inheritance He might lose nothing. Such is the very essence of that prayer so universal in its extent, so apostolic in its character, so ardent in its zeal, that ascended without ceasing from the Sacred Heart to the bosom of the Father.

To the end expressed in that prayer, likewise tended all that our Lord wrought on earth. This was the object of His labours and fatigues,—this the aim of all His preaching and miracles, this the cause of His life-long Sacrifice the consummation of which was upon Calvary.

Now, when we speak of union with the Heart of Jesus, we mean union with that Heart in Its Prayer, in Its Toils, in Its Sacrifice for the glory of Him Whom our Lord specially delighted to make known to us as our Common Father, "My Father and your Father."[3] This union of

[3] St. John xx. 17.

our hearts with the Heart of Jesus is peculiarly precious to Him, not only because it is a testimony of our love for Himself personally, but likewise, because it glorifies the Father by carrying on, as it were, the great work of the Incarnation, the end of which is, as has been already seen by our Lord's own words, the accomplishment of His Father's will. "This is the will of My Father, that of all He hath given Me, I should lose nothing."

As then our Apostleship has for its main object to draw us to that union and to perfect us therein, it may be said with truth that it is a most real perpetuation of the work of the Incarnation, inasmuch as the members continue that work which their Head had commenced. And this explains what our Lord said to His disciples, that it is "one that soweth and another that reapeth." He was the Divine Sower, but He expired, sighing out the expression of His yet unsatisfied thirst for the gathering in of the harvest. We have entered into His labours, to continue His work, then to reap with Him the harvest of souls, that so both the Sower and the reapers may rejoice together at the great harvest-home above in the Kingdom of the Father.[4]

Assuredly if we reflected a little upon the honour

[4] St. John iv. 36—38.

and the privilege that our Lord has conferred upon us in associating us to so noble a work, we should hardly waste our thoughts and time and energies, as it is to be feared too many among us do, upon the trifles that surround us—the empty enjoyments of this passing world, the petty miseries to which, as children of Adam, we are heirs. I say not that we should be insensible to these things, but we should not, if we were penetrated with the thought of that great mission to which each one of us, in his measure, is called, suffer our hearts and minds to be deterred by them from their legitimate pre-occupation with the interests of God's glory. We should rather be induced to make of all that came in our way, a matter of self-sacrifice in union with the Sacrifice of our Lord, for the intention for which He became Incarnate, toiled, and died.

As friends of the Sacred Heart, and Associates of Its Holy League of Prayer, this should be our one great aim and dominant solicitude: that of all that His Father has given Him for His inheritance, our Lord should lose nothing:—not one of the souls, if that might be, for whom He shed His Blood; that none of His priests should ever fall from the sublime perfection of their state, nor any of those consecrated to Him in whatever way it may be, degenerate from their vocation; that the nations already possessing the true faith may never

lose it, and that those as yet sitting in the darkness of heathendom may be evangelized, so that no tribe or people or nation may be excluded from the royal inheritance of the Son of God, but that all may be brought to the knowledge and love of His holy Name.

This is our work which should be ever "before us," that is to say, before the "illuminated eyes of our heart,"[5] thus continually extending our horizon and animating us to greater devotedness to the cause of God, to the interests of Jesus Christ. This is, indeed, to enter into and fulfil the dearest wish of the Heart of Jesus, Who desires to find co-operators upon earth in the great work for which He lived and died;—souls having one mind with Him,[6] and who regard all else as merely subservient to that of hastening the coming of the Kingdom. To such as these, *Adveniat regnum tuum* will be the expression of their entire lives. The substance of those words and the thirst for their accomplishment will mingle with all their thoughts and accompany them in all their actions, lending to them an apostolic intention and a supernatural energy.

This is why we have said that the Apostleship of the Sacred Heart is a perpetuation of the work of the Incarnation, and being so, to share in that

[5] Ephes. i. 18. [6] 1 Cor. ii. 16.

apostleship is one of the noblest aspirations, the most solid happiness, and the most sanctifying privilege that we can possess here below.

CHAPTER III.

Devotion to the Sacred Heart is two-fold—Reparatory and Apostolic.

WHAT has been already said, strictly speaking, might suffice to show the deduction contained in the present chapter, but as it is a point of the utmost importance, a few words tending to render it more clear will not be without its purpose.

We have then, in the first place, seen that the master-love of the Sacred Heart, if we may so speak, is love of the Eternal Father, and further, that from that love, as from a parent source, flows a double torrent of desire both tending to the same term. That double outpouring issuing from the very depths of the Heart of Jesus never separates, never divides. It flows on like two streams both emanating from the same fountain-head, mingling their rapid currents until they are swallowed up in the ocean. It will have been seen that the thirst to repair the outraged glory of God His Father,

and zeal to bring the whole world to His knowledge and love, were the two-fold yet inseparable desire emanating from that which we have called the master-love of the Sacred Heart.

Our Lord thus becomes Himself the Teacher, the Infallible Teacher of the nature of devotion to His adorable Heart, showing us that Reparation and Apostolic zeal form together its essential character. To console and sympathize with Its sorrows, to compensate as far as is possible for Its wrongs, Its disappointments, Its frustrated love, and to employ every available means, but especially that of prayer, for gaining to It new adorers, new repairers, and for winning back those who have forsaken It, such becomes the imperative necessity of souls who truly love our Lord. This is the motive of all their efforts; this the aim of all their various devotions and pious practices; this the impelling force urging them to deny themselves. The voice of an outraged love seems ever appealing to their sympathies and touching those chords within their hearts that sorrow alone can reach. But more even than this is contained in the plaints of that wounded Heart. They tell of souls who are being lost,—souls for whom It shed Its life's-blood, and It becomes a suppliant asking for co-operators in the work of their redemption. It complains indeed that It has sought for one

that would grieve with It, but there was none; and for one that would comfort It, but found none,[1] but It wills that those who condole with Its sorrows should practically endeavour to diminish the cause of them. Now, the cause of the sorrows of the Sacred Heart is sin; whatever other form we may give it, it always returns to that one comprehensive definition, sin in some of its manifold varieties and degrees. Reparation, then, in order to be real, must consist not only of compassion for our Lord's griefs, but of compensation to the utmost of our power, by reducing the measure of sin in ourselves and in our brethren.

The Devotion to the Sacred Heart, far from being then, as some appear to suppose, a devotion wholly consisting of tender sentiments, is, when rightly understood, the most perfect observance of the first and great commandment, a powerful means therefore for leading souls to the practice of solid virtue, and of active and devoted zeal for the dearest interests of God. Has not this already been shown in the two preceding chapters, since we have seen that if we are really lovers of the Sacred Heart, we shall become gradually imbued with Its affections, imitators of Its virtues, and devoted co-operators with It in Its work?

God had already set before us as a law and a

[1] Psalm lxviii. 21.

duty, what the Sacred Heart teaches us by love, and it is this peculiar character of the teaching of that Heart that renders it so adapted to this latter age in which charity has grown cold, and when egotism is gnawing at the very vitals of society.

Yes, let us weep, as heretofore the pious women of Jerusalem, over the sorrows of our Lord, but at the same time let us be mindful of the words He addressed to them when He told them to weep for themselves and for their children;—let us weep also for our sins and for those of our brethren, whose misdeeds are perhaps in many instances the offspring of our own bad example, or of our neglect in fulfilling the duty imposed on us of praying for one another.

The Saints attributed to themselves the evils that befell Christianity and the sins that were committed throughout the world. If our humility cannot reach thus far, we may at least, without any exaggeration, reflect with sorrow that many sins might have been prevented, many more graces procured for souls, had we entered more generously into the design of our Lord in revealing the Devotion to His Sacred Heart. He asked for repairers of His cruel wrongs, and co-operators with Him in His work of redemption, and the one cannot exist without the other. The desire of making reparation is inseparably bound up with that of promoting our

Lord's dearest interests. These are the two streams spoken of in the commencement of this chapter, whose waters are ever mingling and flowing on together towards the same term, and that term is the glorification of our Saviour's loving Heart.

Very acceptable, indeed, to that Heart may we believe to be the sentiments of tender condolence which are awakened within us when we hear of sins committed against God, and of the coldness and neglect His love too often meets with, but if our reparation remained there, if it did not animate us to greater fidelity on our own part—if it did not moreover assume an *apostolic* form, by eliciting from us earnest prayer for the conversion of sinners, for the perseverance of the tempted, for the decrease of sin in all its terrible varieties—in a word, for all that touches the glory of God and the salvation of souls, our reparation would be mere sentiment, the result of a transient and sensible devotion.

In this then, as in everything else, let us look to our Divine Model, Who from the silent Tabernacle whispers to our souls: "Learn of Me,"—learn of Me the characters of Divine love—how strong in its tenderness, how delicate in its sympathy, how constant in its devotedness, how ardent yet how compassionate in its zeal. Let us pray fervently and perseveringly that our love may increase, for love will teach us all things. Much communication

with the Sacred Heart will produce in our hearts a similarity of sentiments, a likeness of mind, a mutual confidence as between friend and friend, whence all Its interests will become ours. Then we shall comprehend experimentally that true devotion to the Sacred Heart, far from being sentimental or effeminate, is strong in its very principle and full of holy energy in its results. Whilst gently and lovingly pouring balm into the wounded heart, it vigorously combats the enemy by whom that wound has been inflicted, and that enemy is sin. Whilst condoling with the grief that the prodigal has caused, and striving by a more devoted love to compensate in some sort for its bitterness, it seeks out the wanderer, by procuring for him, by prayer and self-sacrifice, actual graces impelling him to return, for only his return can fully heal the wound his wanderings have caused.

Nothing more need be added in order to render it evident that the Devotion to the Sacred Heart is at once reparatory and apostolic, and that the first implies the second, which in its turn is an outcome of the first. What has here been laid down in general, will be reduced to practice in the Second Part of the work.

CHAPTER IV.

On true Compassion.

"I WILL draw them with the cords of Adam, with the bands of love,"[1] God had said of old; that is to say, I will draw their human hearts humanly, and will bind them to Myself by love. This prophecy was fulfilled when He sent His only-begotten Son amongst us, Who, walking upon earth and conversing with men, showed forth the character of God. Now, among all the features which, combined together, rendered our Lord "beautiful above the sons of men," there was one which not only shone forth with special loveliness, but which exercised over the hearts of men a peculiar and irresistible influence. That feature was His tender compassion.

The Nature of God is eminently compassionate; that is to say, inclined to pity, to commiserate the unfortunate, to be tenderly merciful in all His dealings. He is compassionate in His justice, compassionate in His chastisements. The whole of the Sacred Writings may be regarded as the

[1] Osee xi. 4.

history of God's compassion towards His creatures. The ancient people were aware of this. Thus we find Moses standing on the Mount and addressing God as He passed, as the God "of much compassion,"[2] and after him, David tells us that "the Lord is compassionate and long-suffering."[3] The Prophet Jonas also in speaking to God says to Him: "I know that Thou art a gracious and merciful God, patient and of much compassion."[4] So that, had it been possible for God to suffer in His Divine Essence, His infinite pity and tender commiseration for His creatures would have caused Him infinite suffering, but this not being possible, He took Human Flesh and a Human Heart in which He might suffer experimentally all the anguish of compassion. The entire Gospel is full of the compassion of Jesus and of evidences of His Heart's tender sympathy with every form of misery. It tells us that He groaned and sighed with compassion, that He wept with it, that He stopped in His journeys in order to comply with its promptings, changed His route and went far out of His way for the same purpose, and, finally, we hear from His own sacred lips that His Heart was "touched with compassion."[5]

[2] Exod. xxxiv. 6. [3] Psalm cii. 8.
[4] Jonas iv. 2.
[5] St. Mark xv. 32; St. Mark viii. 2, etc.

We must, however, remember that the corporal miseries we behold our Lord relieving with so much tenderness in His mortal life, were but figures of those far greater spiritual evils to heal which was the supreme aim of His mission here below. True, indeed, the tender mercifulness which, as we have said, formed one of His characteristic features, impelled Him to acts whose nature was in harmony with that character, acts, moreover, which would be exercised even in regard to corporal misfortunes, such as sickness, infirmity and want, and temporal sorrows, such as bereavements and the like. Suffering, in any form, and wherever it existed, had for Him a peculiar attraction,—one might almost say a special charm. His eye was quick to discern it and to single out the sufferer as an object whereon to exercise His tenderness,—a tendency, as we have seen, altogether Divine, and in Him become divinely human.

It is no less true, however, that whilst our Lord was so mercifully healing the sick and comforting the sorrowful, His eye looked far beyond the exterior figure to the terrible reality it symbolized—sin, and its dreadful consequences. So that for us, while contemplating our Lord performing those corporal works of mercy, with the narratives of which the Gospel is full, we must bear in mind that they were but the outward expression of a part of

that Saviour's love which wholly consumed His Sacred Heart. And whilst we ourselves have chiefly at heart the dearest interests of our Lord—that of *souls*, let us not forget that compassion for corporal and other temporal miseries enters into our Apostolate and has a mission of its own, as will be shown in its proper place.[6] And, indeed, he who would be deficient in compassion for visible suffering, would not, we think, be easily moved to pity for evils beyond the reach of his natural eye and far surpassing his knowledge. His prayer for sinners would probably be wanting more or less in that tender, pleading character which indicates the prompting of the Spirit of Love, and prayer in which God would fail to recognize the accents of His own Spirit would thus lose much of its efficacy.

If it be asked why we insist so much upon the necessity of a compassionate element in our prayer for others, the answer may be given in two words. It is because it is the spirit in which the Son of God came down from Heaven, dwelt among us and died. As far as we are concerned, compassion may be said to be the only motive of His Incarnation, and the sole principle of all His labours, sufferings, and supreme Sacrifice. Thus if, as we have seen, the Apostleship of the Sacred Heart is a perpetua-

[6] See chapter on the *Apostleship of Kindness*, p. 59.

tion of the work of the Incarnation, it must, in order to be fruitful, be exercised in a like spirit with that in which that great mystery of love was accomplished.

This is not all. Our compassion, in order to be Christ-like, must moreover be universal. There are persons who will be easily moved to compassion for certain miseries as well in the spiritual as in the temporal order, but who will remain indifferent and almost callous with regard to others. Such is not the compassion which saved the world. Remark the last word: the world. The entire universe shares in the tender compassion of the Son of God, participating without distinction in the treasure of His Precious Blood. With Him there is no distinction of "persons, Gentile or Jew, Barbarian or Scythian, bond or free."[7] His tender mercy extends to all peoples and tribes and nations, to all stations and conditions of men, and in greater things as in lesser, in the lesser as well as in the greater; all were the objects of His world-wide compassion, which knew no distinction save that of the most destitute—the most forgotten. These indeed, as has been said above, seemed to have a special claim upon Him.

We may be assured that in proportion as our resemblance to our Lord increases, so also will our

[7] Coloss. iii. 11.

compassion for our brethren, and in due proportion likewise will it shed its influence over our relations with them, and especially over our prayer in their behalf. We shall learn of our Divine Model to make allowances for the various circumstances in which many among our fellow-creatures are or have been placed, and which have largely contributed to increase their difficulties and dangers, and to form their habits. Oh! yes, a deeper and wider compassion would certainly be the result of a more extended knowledge, and in the absence of that knowledge, it remains for us to look at Him Whose compassion knows no bounds because He knows all things,[8] and to form our own upon it.

When our Divine Lord came down on earth, He put Himself in our place that so He might acquire an experimental knowledge of our miseries and infirmities, and thence compassionate them as Man as well as God, as our Brother as well as our Lord, —humanly as well as divinely. This is what the Apostles of His Heart should constantly endeavour to do after His example. To put themselves *in the place* of those for whom they pray,—to disengage themselves, as it were, from themselves, at least for the time,—in order to place themselves mentally in the actual circumstances, trials, sufferings and the rest, of those for whom they exercise

[8] St. John xxi. 17.

their apostolate. What a new life for our prayer would be derived from this practice, based as it is on the example of our Incarnate God! With what intensity we should supplicate the Divine mercy if we thus brought home to ourselves the terrible dangers in the midst of which so many of our brethren live and are daily dying; with what deep and tender pity we should solicit Heaven in their behalf, if we realized the strength of their temptations, the number and variety of their sorrows! Oh! dear Associates of the Sacred Heart—Apostles of Its Holy League of Prayer, let us do this to the utmost of our capacity, and in order to obtain so powerful a means of intensifying the ardour of our supplications, let us ask incessantly of our Blessed Lord to render our hearts more and more like His.

CHAPTER V.

On the words of our Lord. Specially recommended to the Apostles of His Sacred Heart.

OUR aim being to acquire an ever-increasing knowledge of our Lord's Heart—of Its desires, Its aspirations, Its predilections, in a word, of Its life, that so we may make that life our own, it is important for us to seize upon every available means of assisting ourselves in that holy research. Now, one of the most infallible means of acquiring this intimate knowledge of our Lord is the habitual study and consequent familiarity with His sacred words. Even among ourselves, men gradually become acquainted with each other's character, tendencies, aspirations, and desires, from constantly hearing the words which fall from the lips of their fellow-men. Now, if it be thus with regard to beings in whom truth has become so sadly warped, how much more so was it with Him Who is Truth itself, and Whose whole exterior was the faithful interpretation of what was hidden within. His Soul was poured out in His words; His Heart passed into them, for He spoke out of Its

abundance.[1] They are the revelation of His love, the mirror of His interior beauty, the infallible manifestation of His character, the voice of His sorrow.

Enough has been said to render it evident that familiarity with our Blessed Lord's words is a powerful means for attaining that knowledge of His Heart in which we are always asking to increase: "O Sacred Heart of Jesus, we implore that we may know and love Thee more and more,"—for assuredly, a fuller knowledge will be productive of a deeper love.

But this is not all the result to be derived from an intimate acquaintance with the words of Jesus. They open to us a treasure whence we may draw at our will without fear of exhausting it. It is the holy Church of God which in this, as in everything else, is our teacher and our guide. She tells us what that treasure is of which we speak. She has gathered up into her bosom the discourses of her Divine Spouse, and she is at once their depositary and their faithful guardian. But, she has received this heavenly treasure only to dispense it to her children. Her prayers are the echoes of the prayers, the discourses, the words, in short, of Jesus; and it was for this that He spoke them openly and aloud;—that His Church might gather

[1] St. Matt. xii. 34.

them up, and guard them, and transmit them from generation to generation until the end of time.

We receive then, directly from our Lord, the form of the discourses that we are to hold with our Father Who is in Heaven,—the form likewise of the prayers we are to address to our Lord Himself, and their very form enlightens us as to their substance. Thus was inaugurated the Apostleship of Prayer by the Word Incarnate. By His words we learn both what things He desires that we should ask, and the manner in which we should demand them. By His words also, we see the intensity and fervour which should accompany our prayer. They are for us a living handbook whose illuminated pages not only afford spiritual culture to our intellect, but at the same time shed new life and unction into our hearts. Apart from their intrinsic beauty, there is in the words that fell from the lips of our Blessed Lord, a special virtue, a "grace poured out,"[2] a power of attraction, and a germ of fruitfulness which none other words possess. Nor is this astonishing. He tells us Himself that they are "spirit and life,"[3] and how could it be otherwise, since their origin is Truth in its Divine Essence,[4] and He Who spoke them here below was the Incarnate Son of God in Whom "resided all the

[2] Psalm xliv. 3.

[3] St. John vi. 64. [4] Psalm cxviii. 160.

fulness of the Godhead corporally,"[5] "in Whom are hidden all the treasures of wisdom and knowledge,"[6] and in Whom, moreover, beat a Heart both Human and Divine, Whose every throb was produced by the Spirit of Eternal Love?

But if the words spoken by our Lord possess such wealth for all, they have a peculiar efficacy and serve a special purpose for the Apostles of His Sacred Heart. In those sacred accents are summed up the whole aim, the clear declaration of His work on earth, the expression of His dearest desires, the most intimate yearnings of His all-holy Soul. We have then but to use His words, endeavouring at the same time to penetrate ourselves with the spirit in which He spoke them, in order for His and our Heavenly Father to hear the accents of His beloved Son—the very breathings of His Sacred Heart. What will He refuse to such a prayer? When He hears the voice of some poor child of Adam pleading for his brethren: "Father, forgive them, for they know not what they do,"—will He turn a deaf ear to tones so familiar and of such touching significance by reason of their relation with Him from Whom they first proceeded? And this is only one out of the countless examples with which the Gospel is full. Nor is this all. The prayers, discourses, and other words of our Divine

[5] Coloss. ii. 9. [6] Coloss. ii. 3.

Lord possess so peculiar a fruitfulness that they will of themselves suggest prayer which in its nature and form will be a continuation, development, and, as it were, a kind of paraphrase of the model on which it is based. This is a virtue which no words, however eloquent, of merely human origin can ever possess.

Let us then study the Gospels in the spirit of our apostolate, that is to say, in the aim of learning to know our Lord more clearly, that by obtaining a deeper insight into His Heart, by reflecting upon the words He uttered both to His Father and to men, we may correspond more fully with His desires. Let us familiarize ourselves with those words so as to make them our own, that they may penetrate our soul, that we may be impregnated with their spirit, and that they may become both the substance and the form of our prayer.

CHAPTER VI.

On the necessity of forming habits of Apostolic prayer.

WHEN the great Apostle says to us: "Let this mind be in you which was also in Christ Jesus,"[1] he is evidently exhorting us to cultivate a permanent state or disposition of soul. It is from the permanent disposition of our minds and from the repetition of the acts which follow from it, that habits are formed, affections rendered stable, and desires made lasting and efficacious.

Now, whatever our condition in life may be, whatever our avocations, it is imperative upon us to cultivate interiorly that knowledge of our Lord of which we have already spoken, that so His likeness may pass into us, and be stamped, so to speak, as a seal upon our souls. From that likeness or like-mindedness with Jesus Christ will result the formation of habits in harmony with His. As we shall love what He loves, reject what He has rejected, and compassionate all that we know He compassionates, so, we shall desire all that He desires. Now, prayer is the expression of desire,

[1] Philipp. ii. 5.

and the more constant and intense is the desire, the more ardent and persevering will be the prayer, and thus it is that the habit of prayer is formed.

Let the heart but be penetrated with the love of Jesus, and the mind will involuntarily revert to those objects that He has so much at heart, and that not once now and again, but frequently, and as our love increases, the thought of His interests will grow more constant until it becomes the habitual occupation of our souls.

It is not for a moment to be supposed that the more or less abiding remembrance of our Lord's dearest interests and the habits of apostolic prayer resulting from it, in any way impede our attention to our ordinary duties or are prejudicial to our avocations, whatever they may be. The effect of so holy a disposition will be simply to purify and elevate our intentions, to give a colour to our thoughts, and a corresponding tendency to our attractions and to our desires.

The law of human love, of human friendship, becomes here once more our instructor. The wife who loves her husband, will ply her needle or give herself to other household duties no less diligently because her mind is following him amidst his labours, and her heart anxious for his success, sending up for him prayers to Heaven. On the contrary, the more she loves him the more spon-

taneous will be her thought of all that regards his interest, but, at the same time, the more desirous she will be of contributing her part to promote it.

Thus is it precisely with the friends of the Sacred Heart, with those who, in the words of the Apostle, have "the mind of Christ."[2] They will offer up their actions, their toils, their sufferings for His intentions, and very frequently will renew that offering, especially when anything occurs that may seem likely to render their works more efficacious and pleasing in God's sight. Whenever the tidings reaches them of some sacrilege or outrage of any kind against the Divine Majesty, spontaneously the act of reparation will be formed within their heart, and the prayers for the guilty ones mount up to plead their pardon. The news from distant lands where the apostles of the truth are wrestling with the spirits of darkness, the vicissitudes of the Church, and the sorrows of her Supreme Pastor, the insurrections of peoples and the troubles of the various nations, the perils surrounding youth and innocence, and the multitudes living in deadly sin —these and countless other objects are so many springs giving a holy activity to the habit of apostolic prayer which the love of Jesus and zeal for the interests of His Heart have formed within their souls.

[2] 1 Cor. ii. 16.

Such will you be, dear Associates of the Holy League of Prayer, if the love of the Sacred Heart takes possession of you and if you oppose no obstacle to its development. Thus, while continually increasing in your own sanctification, you will infallibly contribute to hasten the triumph of the Church, the conversion of your brethren, in short, to promote the greater glory of your God.

CHAPTER VII.

Of fidelity to interior inspiration in relation with Apostolic prayer.

Our Lord has frequently shown Himself to His Saints under the figure of one going through the world seeking for hearts in whom He might deposit His graces, and complaining to these His chosen friends because of the few whom He found who were capable of receiving them. Now, in reading these things, we are apt to believe that the graces our Lord speaks of, and which He is yearning to pour out, are extraordinary favours and marvels such as are to be found in the lives of some of the Saints. We imagine too that they are graces intended only for the souls on whom they are

bestowed, and seldom does the thought occur to us that, by those gifts deposited in one soul, countless others were, in the designs of God, destined to be enriched. Neither does it strike us that every interior inspiration is a gift of God intended by Him to fructify within us, and by our fidelity to its promptings to effect a definite and divinely allotted work,—first, in our own souls, and then in the entire Church. Each grace or interior inspiration is, as it were, a plant engrafted in our souls by the Heavenly Husbandman, the branches of which are to expand far beyond ourselves and to procure rest, and refreshment, and salvation, for many a weary wayfarer through this world of sin and sorrow.

The character of grace, love, and supernatural charity—all these are one—is to communicate itself. See it in its native home in God—all creation is the testimony of the communicativeness of His love, and the whole Mystery of the Incarnation is that love giving itself up personally to man. Watch its effects in the Saints, and we shall recognize in them the Spirit of God by their desire and their efforts to impart to others the good things they have themselves received. There have been innumerable Saints who have never wrought miracles, or performed any outwardly extraordinary work, but there has never yet been one whose soul

has not by grace been made conformed to the Son of God in His ardent desire of communicating life to the souls of His brethren.

In the interior attractions that God puts into our hearts, in the secret inspirations that He imparts to us, in the lights that He sheds into our souls, He has a definite aim in view beyond our own sanctification, or rather, having with it an integral part. That aim enters into the economy of His Providence over His creatures, and consists in the mutual assistance of the members of His vast family one towards another. He employs His infinite wisdom in adapting attractions of grace to our peculiar character and natural tastes. He inspires us with such desires as harmonize with our natural and supernatural capacities, with the extent of the sphere open to our activity, and with the particular instincts in our souls which, for our greater sanctification, require development and exercise. Thus, for example, to a soul who, although much given to prayer, would be inclined to self-concentration, He will probably impart an attraction for some definite object which will call forth in its behalf a spirit of zeal until then unknown. Sometimes He makes use of external agents for awakening a supernatural interest which is destined to be, not only the life and health and energy of the soul itself in which it has been awakened, but

likewise a powerful channel of grace and salvation for countless others. The words of a sermon, the facts recorded in some missionary annals, or the appeal for prayers of some ardent apostle about to start for distant shores, will be the incentive to share in the apostle's work by fervent and devoted prayer. From that ordinary beginning may spring up in the soul a fountain whose waters are destined to irrigate the desert, to raise up innumerable vocations to the glorious work of evangelizing the heathen, to refresh the parched and weary missioner, to dispose the hearts of the people sitting as yet in darkness, for receiving the word of truth.

And so with other attractions which owe their origin to some such external agents of which God makes use for His own glory and for bringing about His designs.

But there are other ways by which God draws us to labour spiritually in His Vineyard—interior ways—and it is principally of these we desire to speak at present.

That of which we are briefly about to treat, is not "too high" or "too spiritual" for the least amongst us, that is, for those who are in the lowest degrees of spiritual attainments. "The Spirit bloweth where He wills," and God acts as it pleases Him and makes use of what instruments He wills for attaining His ends. The seed which the bird

drops from its beak on the field over which it flies, falls on the precise spot marked for it by the Eye of God. Is it not equally in His power to drop a grace, an inspiration where He wills,—into the soul of the ordinary Christian, that by it he may be led to take a new start in the spiritual life, and so become an instrument of salvation to others, or into the heart of the sinner, that thereby becoming himself converted, he may be a means of converting his brethren? Such is the conduct of God to which we desire to draw attention, so that none may say: "Interior ways are not for me, that is only for the saints." God, as has been said, makes use of all things for His own glory. None are to be despised—the most exterior and common-place —nay, even the most material. It cannot however be denied that when God thinks fit to act directly upon the soul by touches of grace, by secret inspirations, and by spiritual attractions, the effects are much more powerful and ordinarily, much more lasting; and it is to this last manner of action on the part of God that it behoves us to be doubly vigilant, in order that we may not lose the grace that was destined for us, or, by our infidelity, fail to co-operate with it. God so much loves His creatures that, in order to bring back to Himself those who have wandered far from Him, He will inspire souls to pray for particular persons whom

they have perhaps never seen, and never will see on earth. He will cause those persons to haunt, as it were, the souls He thus inspires, so that even if they would, they cannot forget them, or resist the interior prompting to pray in their behalf. The hearts of all men are in the hand of God, and He can put into them what He wills. Sometimes it will be an attraction to give all our good works and sufferings for a particular nation, or mission, or some special class of sinners, or for the afflicted. Again, it will be some one who perhaps crossed our path in life but once, and that once but casually at a period now long past, who is unaccountably and without any apparent cause conjured up to our memory and follows us like the shadow of some familiar friend. Is this without God's knowledge? Is this devoid of a cause? Let us not believe it. Let us rather think that perhaps that soul thus rendered so vividly present to our mental eye, has need of prayers—has perhaps no one to pray for it, and that God wills us to be to that soul a protector, a help, and an intercessor. These are the graces that our Lord is yearning to dispense, in order that He may have co-operators in His work of redemption, whilst at the same time they sanctify the recipients of them. When then some such interior voice makes itself heard within our souls, let us not neglect it, for it is the Heart of Jesus pleading with

us and soliciting our help, asking us to contribute our part towards the extension of His Kingdom, prompting us to interest ourselves in the needs, the sorrows, the salvation of our brethren. The more faithful we are in obeying the inspirations that we receive, the more frequently we shall be visited by them, and thus will be formed in us the habit of apostolic prayer.

The interior solicitations here spoken of, being supernatural, will seldom if ever refer to such objects as would have upon us some natural claim, such as are our relations, or native country, or persons or things bound up to us by familiar association. All this would *naturally* present itself, and it may be too frequently and to the exclusion of other objects whose claims upon us are put forth "not by flesh and blood, but by our Father Who is in Heaven."[1] The latter rise up in the soul somewhat like those fountains whose sources are unknown, so hidden and remote are they far away in the distant mountains. They are as voices we have never heard mingling with the familiar tones around us. They come from another region and are born not of nature but of grace. Sometimes these interior touches or inspirations are but of short duration,—almost even momentary. Again,

[1] St. Matt xvi. 17.

they will, after striking us suddenly, follow us up, mingle with our occupations, give a colour to our thoughts, and a new direction to the efforts of our zeal—above all in prayer. On awaking, it will be there to claim a share in our morning offering; in our sufferings it will present itself, helping us to endure for its sake as well as for our Lord's; in the hours of silent night, it will come to us, urging us still to put up a prayer in its behalf. Is this a thing of chance, a mere imagination, a fancy of the brain? Why does it haunt us? Why does it "follow us up"? Why does it make us more prayerful, compassionate, zealous, in a word—more apostolic? Because it is a message from on high, it is the Spirit of God breathing through our souls, it is the Sacred Heart of Jesus pleading with our hearts and soliciting our co-operation. Let us beware of neglecting the graces thus bestowed upon us, for we know not the evils our infidelity might involve, not only for ourselves, but still more perhaps for those who, through us, were destined to be assisted by them.

If the Voice of God thus speaking within us leaves us in doubt as to what it is that He is asking of us, let us have recourse to those whom He has appointed to make known to us His will. They will discern whether that which we feel within us be really inspiration or the effect of imagination,

and their counsel will strengthen us to act so that God may not be defrauded of His demands.

CHAPTER VIII.

Motives for perseverance, and of encouragement in the exercise of our Apostolate.

THE works of God must succeed sooner or later. He tells us so Himself. "My Word," He says, "which shall go forth from My mouth, shall not return to Me void, but shall do whatever I please, and shall prosper in the things for which I sent it;"[1] but not in the way and at the time our short-sighted human judgment would expect and desire. In order that our Apostolate may be efficacious, it must be persevering, and that it may be persevering, it is requisite that we should not lose heart when we see no present result from our prayers and sacrifices. We must be content to have but withered flowers to lay at the foot of the Cross or on our Lady's bosom—that is to say, apparent failures in our spiritual undertakings and our best endeavours, disappointments to our zeal, and hopes buried in the tomb until the day when

[1] Isaias lv. 2.

all secrets will be unfolded and mysteries revealed. Yes, for that day, the Great Day, as it is justly called, we must be content to wait. Then will the flowers that on earth seemed withered, bloom in the fields above, then will those hopes we here had mourned as dead rise up before us living and glorified; then shall we discover that our prayers, and tears, and sacrifices, which had all appeared in vain, have indeed attained their end, and that the harvest we thought had been a failure has been gathered in secretly to the Heavenly garners to form a part of our eternal beatitude.

It would be well for us if, "in this vale of tears," where frequently our courage droops under the pressure of "hope deferred," we lifted up our hearts and minds to that Kingdom where reigns triumphant Jesus, the "Man of Sorrows," and if we remembered the teaching afforded us by the history of His life and death. What does it tell us? What does it conjure up to our memory? From Bethlehem to Calvary, it is but a story of frustrated designs, at least to all appearance,—of disappointed hopes, of baffled expectations, of rejected love, of services declined. How small seemed the harvest gathered after all that life of suffering and that death of shame! How slight seemed the return for such prodigality of love and

labour, and for the effusion of all that Blood! From the Manger to the Tomb our Lord had had before His eyes and in the midst of His Heart His work of redemption, and He expired still thirsting for the souls who would not come to Him[2] to be saved.[3] Yet, was God really defrauded of His glory? Was the work of the Incarnation indeed a failure? Assuredly not. The word, that is the will of God, did not return to Him void, but accomplished all those things for which it was sent, and thus it will ever be.

If our hopes regarded temporal things, they might indeed be deceived, but supposing that they refer to the Kingdom of God and His glory, then nothing can be lost, and our prayers, our good works, our sufferings, will infallibly bring forth their fruit.

It may be said that the souls for whom we pray may reject their grace and so be lost. They may indeed do so, but, first, the grace obtained for them would pass to other souls, and God would lose nothing of His glory, which, after all, must be our supreme aim. We must love souls for God's sake, not God for the sake of souls, which would be to invert the order of charity. Secondly, who of us shall dare to say that

[2] St. John v. 40. [3] St. John xix. 28.

the souls for whom we have prayed, are lost? What means have we for knowing that they have utterly rejected grace? They may apparently do so for long weary years, but who knows the struggles that may be waging in their breasts, the desperate fight between good and evil, and the victory gained perhaps only in the last decisive moment which fixes their eternity? Hence, the urgency of persevering in our prayer for souls, and of hoping against hope, and when every ground of hope seems lost, for we know not how near may be that hour of final rejection or of tardy but sincere acceptation of the grace offered them, that hour in their lives upon which their salvation depends.

In addition to this, if our prayer be what it should be—world-wide—in conformity with the universality of the charity of the Sacred Heart, by far the greater number of those in whose behalf our zeal is exercised will be unknown to us. Thus, we can have no visible means for conjecture as to the result of our prayers, and we are compelled, whether we will it or not, to fall back upon the thought that no prayer is ever lost, but contributes infallibly to God's glory—a thought, moreover, which in itself must always be full of encouragement for who-

ever truly loves Him. In support of what has been said in this chapter, we will quote some words of the late Monseigneur Darboy, Archbishop of Paris, who was assassinated during the Commune, in 1871. He says as follows: "What sweet and wonderful revelations await us in Heaven! We shall discover miracles without number that have landed many souls in Heaven, but were never chronicled on earth. We shall learn how such a crime that we were on the point of committing and did not, such an act of virtue that we were about to neglect for lack of courage and did not, were all owing to the prayer of some one who loved us, and who was pleading and suffering for us and saving our soul while we were losing it. . . . There will be recognitions there on high, more joyful than the most joyful meeting of a mother with her long-lost child on earth. Then there will be made eternal filiations, links of an immortal chain between the saviours and the saved." They shall be seen in the mountain of the Lord—those happy conquests which here below we had not suspected,—those fruits of our tears and of our prayers. There, "children shall rise up and call us blessed"[4]—the "long-lived seed,"[5] which is the recompense of devoted and apostolic

[4] Prov. xxxi. 28. [5] Isaias liii. 10.

zeal; a multitude who will recognize us as their secondary saviours, and to whom we may justly say: "Surely they are my people," and they will not deny us.[6] That day of revelations may be likened to the opening of a vast variety of beautiful flowers which until then we had seen but in bud. Surely the thought and the anticipation thereof are sufficient to shed a sunbeam over the darkest life, and to lighten the burden of the heaviest grief, and that anticipation may assuredly be ours, if we are imbued with the desires and aspirations of a true and devoted Apostle of Prayer, of an Associate of the Heart of Jesus. This is to "have our conversation in Heaven,"—this is to have our heart where our treasure is—riches laid up in the treasury of the Sacred Heart which shall endure for ever and ever to God's eternal glory. The very thought of that unselfish joy is, we repeat, a reflection from Heaven's own brightness flung across our pathway here below.

[6] Isaias lxiii. 8.

CHAPTER IX.

The true Associate of the Holy League never isolated.

It is a weary thing to feel alone upon earth. How many echoes those words will find in human hearts! Inasmuch as man is made to the image of God, he is formed for mutual sympathy, for reciprocal relations, for union. "It is not good for man to be alone," God had said of old.[1] Isolation, therefore, is the germ of ruin. Yet, how many there are upon this earth who are, humanly speaking, utterly alone, not in a physical sense, not from the absence of external relations with their fellow-creatures, but from circumstances which have combined to cast them among those with whom they have little or no moral and spiritual sympathy. This is to be alone indeed. Natural affection, sweet and strong as are its claims, cannot compensate for this want, neither can supernatural charity, for although the latter, in consequence of its heavenly origin, will go far to fill up voids, and to soften down asperities, yet it

[1] Gen. ii. 18.

cannot be denied, such a state of things will be at best but a struggle between nature and grace, for which the only palliative will be, that of everything that is supernatural—the thought of the glory to be derived from it for God, and the remembrance of the pilgrim life of the Son of God on earth, Who was necessarily alone, in the sense of which we are speaking, as none other ever was or ever will be.

Innumerable examples might be advanced of persons destined, perhaps, to pass their whole lives in the real though possibly not apparent solitude here described. They may have made it indeed recklessly for themselves, as is the case with those who form unsuitable alliances, above all where there is question of difference of religion. But it is possible even in the midst of the domestic family of which we are born, as when God lays His hand upon one of its members and gives him touches of divine grace unknown to the others and calls him to higher paths. Sometimes God will interiorly lead a soul away from the crowd, whilst leaving it exteriorly in its midst. This is a solitude whose suffering surpasses all description. Then there are persons whose condition in life necessitates their abiding in a moral atmosphere that is altogether uncongenial to them—not that it

may be bad, but, from the elements composing it, devoid of any possible sympathy or interest. And thus it is that up and down this world of ours, so full as it is of beings, and of business, and of occupations, there are many, very many souls who in the midst of the crowd are, humanly speaking, utterly alone.

But let it be remarked, we have said—*humanly speaking*. For, in the first place, each of us, in proportion may say what our Elder Brother said of Himself in the days of His mortality: "Yet, I am not alone, because the Father is with Me."[2] He will not be with us always by a sensible presence, since He was not thus at all times even with His beloved Son, Who cried out upon the Cross: "My God, My God, why hast Thou forsaken Me?" But He will be with us essentially and substantially by His grace, upholding us in our struggles, and ready to console us in our sorrows and to guide us in our difficulties, if we will make of Him what indeed He is—our Friend, our Comforter, and our most faithful Companion.

It must, however, be admitted that there are very many for whom the companionship of God alone is not sufficient, nor, in the sense we are alluding to, is this a defect, for it is very certain

[1] St. John xvi. 32.

that the more intimate becomes our union with God, the more expansive and active will be our zeal for His interests. Thus, instead of seeking our personal consolation in our communications with Him, we shall be more occupied in endeavouring to promote His glory by the extension of His Kingdom.

Now, the Holy League of the Sacred Heart, or the Apostleship of Prayer, brings us into relation with millions of our fellow-beings, all devoting themselves—some with more, some with less ardour—to the same great Cause as that for which we are ourselves praying. From the shores of the great American Continent and from its vast backwoods to the wilds of Australia, in India and China, and even in the depths of Africa, yes, and in the far-off islands of Oceanica, the Holy League has penetrated, so that "from the rising of the sun until the setting thereof" the immense voice of united prayer ascends as from one heart to the Throne above.

In France alone, the birthplace of the Holy League—dear, noble-hearted France, the cradle of every generous work whose aim is God's great glory—in France alone there are thousands of hearts which beat in unison with our own, for whom ADVENIAT REGNUM TUUM is the watchword of their lives. In faithful Ireland, too, how many

ardent souls there are who have consecrated themselves to the Sacred Heart and who glow with the desire to promote Its interests! And are there none in England? Have we the vanity to suppose —you, dear reader, who peruse these lines, and I who write them, that there are none besides ourselves to whom the Sacred Heart has communicated the fire which It came on earth to kindle, which It lights up where and in whom It wills, regardless of persons or of country! Let us not think it. Rather let us be assured that there are innumerable souls even in this cold land who yet are yearning like ourselves, and perhaps more ardently than ourselves, for all that touches the interests of the Sacred Heart of Jesus.

Now, what is to prevent us from uniting ourselves in spirit to these our fellow-associates in the Holy League of Prayer, and this, not only at the time of making our morning offering, but frequently throughout the day and in the various circumstances in which we may find ourselves. At Holy Mass and in our visits to the Blessed Sacrament and in other spiritual duties, we should derive much benefit from this practice. The remembrance alone that at that very moment innumerable others were praying for the same objects as ourselves and were animated by the same motive of zeal, that other hearts, moreover, were

suffering like our own, would lend an ardour to our prayer and an encouragement to our fervour. But what will that remembrance be to us in our hours of desolation, when the solitude we have spoken of above presses upon us and weighs us down, when we feel ourselves alone and isolated upon earth, even though perhaps our exterior circumstances render no appearance of isolation? I will tell you what it will be. It will be like a ray of genial sunshine from that fatherland above, where there is no such thing as isolation or loneliness. It will transport us out of ourselves and almost without our knowing how; it will unite us heart to heart with those whose names even are unknown to us. It will raise up our drooping spirits as by some mysterious power, and impart to us a new energy and a new activity to our life. In the sleepless hours of sickness it will be a solace to our pain, because it will lead us to occupy our thoughts with the interests of our Lord instead of concentrating them upon ourselves. In the divers mental sufferings to which we are heirs, it will bring balm and consolation, especially when we are denied that sympathy which is so precious to the heart of man. In short, he who has truly grasped the whole bearing of the Holy League of Prayer, who has once comprehended that there are countless hearts throughout the

world throbbing with the same sympathies—the same desires as his own, will never know the bitterness of isolation no matter what his exterior position and surrounding circumstances may be.

We have read of those forests of coral which exist in the vast depths of the ocean. Above the blue waters their branches extend and are divided, but beneath they are, we are told, interlaced one with the other in an inseparable embrace, as it were, formed by nature. So is it spiritually with the Associates of the Holy League of Prayer. In the world they appear, perhaps, independent of each other, separated by leagues of distance, by variety of circumstances, by personal remoteness from one another, but in the great Ocean of the Sacred Heart, their hearts are interlaced, there they are united by supernatural links of one same love and sympathy and aim—the love of the Heart of Jesus and the desire of promoting Its interests and Its glory. Can he, indeed, be isolated who believes this?

But this is not yet all. Our Apostleship has its Associates in Heaven. Nay, it is there that our Holy League has its full development. Whilst we, still exiles upon earth, cluster round the Sacred Heart dwelling in our Tabernacles, and thence draw heat and life to animate us in our Apostleship, our fellow-Associates who have

preceded us into the kingdom above, but who are still united with us, surround the same Divine Heart which they behold in Its glory, joining their prayers to ours. How many names rise up in our memory as we write these lines—the names of those whose hearts while on earth were burning with the love of the Sacred Heart, who spent their talents and their strength in promoting Its cause, and whose lives were exemplars of Its spirit and of Its work. They have gone before us, but they have not forgotten us. Their prayers still mingle with ours, they sympathize with us in our anxieties, in our troubles, and in the apparent disappointments to our zeal, but if there be any on whom they look down with a distinctive affection, and for whom they pray with a peculiar interest, it is assuredly those who, apparently isolated, in consequence of surrounding circumstances, are necessitated to seek for sympathy in their holy desires and aspirations—not from those in their immediate vicinity, but from those who, personally unknown to them, are united with them in heart and mind. Thus, not on earth alone have we sympathizers, but likewise in the kingdom above.

Let us not forget, also, that there are there the souls whom, by our prayers and sacrifices, we have contributed to save; souls whom we have, without knowing it, helped in particular

times of trial and temptation, for whom we have procured death-bed graces or graces of conversion. These, too, are as so many links of a golden chain wove around our soul and attaching it to the Heart of Jesus.

Believing all this, we repeat, the true Associate of the Holy League of Prayer can never be really isolated, however destitute of sympathy he may be in those immediately around him.

CHAPTER X.

The Apostleship of Kindness.

THERE is a missioner sent from Heaven whose gentle influence is of great importance in the exercise of our Apostleship. Its name is Kindness.

We do not believe there is a heart on earth, however hardened in worldliness or long habits of sin, that is altogether callous to the influence of this Heaven-sent missioner.

We may judge of the beneficial effects of kindness by the contrary results of its antithesis, unkindness, which, resembling a withering frost or

a biting blast sweeping over the fair things of earth, scatters destruction as it passes.

How many a noble work has been nipped in the bud by the blast of an unkind judgment; how many a generous heart has been crushed in its brightest hopes by a jealous criticism; how many a holy aspiration, destined to bear abundant fruit for God and souls, has been forced back into the poor heart from whence it had ascended, there to be stifled utterly and for ever, leaving that heart, as the poet so graphically represents it, "like a deserted bird's-nest filled with snow," because unkindness had robbed it of that for which, perhaps, alone it cared to live. How much, then, we may believe has been lost to the world of all that is good and great and beautiful through the instrumentality of unkindness; and if it be thus, what developments, on the other hand, may we not expect, in the order of grace as well as of nature, in the hearts and minds of men beneath the genial sun of kindness.

Even in the common things of life, and in the natural order, how striking are the results of the passage of this Heaven-sent missioner, this angel of light and consolation.

The same sorrow, which perhaps has weighed on us for years, may be lying on our hearts; we may be in the same set of embarrassing circum-

stances; no change may have taken place in our material position—in our actual trials, but a word, a little word has been addressed to us, and it has fallen on our weary and desolate hearts like a voice from the true home of our souls, or like the harp of David soothing Saul's troubled spirit. It has been like a ray of sunshine, penetrating the dark shadow hanging over us, and calling forth once more the flowers in our hearts that were drooping there from want of it. That word of kindness has wrought a work—silently, unobtrusively—a work whose blessed fruit, perhaps, will endure throughout eternity.

Let us then be kind if we would promote the interests of that Heart of which kindness was the special characteristic. Let it not be in isolated acts—"few and far between;" this is not the kindness of Jesus' Heart, the missioner who is to do His work, and advocate His interest in souls. No—it must be like prayer—an *habitual disposition* of heart, which is ready to manifest itself without any effort and almost unconsciously, at all seasons and in all circumstances, and thus it will be with hearts which are united to that Heart of love. Kindness will flow from them, as it were, naturally, just as the flowers give forth their perfume, the birds their song, and as the sun shines down alike on good and bad, as it goes on its daily circuit—

because all this is of their very nature. In the most trivial things of daily life the spirit of kindness should render itself evident. God is kind in small things as well as in great ones. This is manifested in the works of Creation, but it is brought much more home to us in the Incarnation of the Word, in which the loving kindness and considerateness of the Sacred Heart are shown forth so touchingly in all Its dealings with men.

Kindness is as the bloom upon the fruits—it renders charity and religion attractive and beautiful. Without it, even charitable works lose their power of winning souls, for without kindness, the idea of love, of anything supernatural—in a word, of Jesus, is not conveyed to the mind by the works performed, even though they be done from a right motive. There is such a thing as doing certain exterior actions which are intended to be charitable, ungraciously. Now, actions thus performed do not manifest the kindness of the Heart of Jesus, nor will they be efficacious in extending the empire of His love or in winning souls to His Kingdom. The fruit may be sound, but the bloom is not on it; hence it is uninviting. Therefore, advisedly have we said that kindness has a mission to perform upon earth which no other agent can effect. It is a lever specially designed by God to loosen the hard clods of earth in the hearts of

men, in order that the water beneath those clods might gush forth again and irrigate the land grown barren from its hardness; it is a genial sun lighting on the frozen snow of hearts, which no other influence could melt; it is as the rod of Moses, at whose touch the waters flowed forth from the arid rock of Horeb; for even so does kindness, with magic power, touch the barren rock of pride, opening up salutary well-springs in the soul, and causing eyes which had not wept for long to shed tears of chastening sorrow.

Let us then be kind, since kindness is a missioner whose apostolate is designed for the attainment of such great things in the interests of the Heart of Jesus; and whilst we exercise this meek apostolate among those with whom we come into personal contact, let us be kind in our thoughts of those whom we have never seen and probably never shall see here below. There are men whose lives are but a tissue of worldliness, even if nothing worse, whose souls seem incapable of any aspiration above the material things surrounding them, or the rationalism which they have adopted for their creed. Let us be gentle in our thoughts of them. There may be some among them on whose ears the voice of kindness has not fallen for years, on whose hearts its softening touch has not for many a long day rested, on whose souls its genial

sun has ceased to shine—perhaps since the days, long past now, when a mother, now gone to her rest, smiled fondly on them. All chastening influences are from them, perhaps, withdrawn, and they stand alone in the world, surrounded only by associations wholly incapable of acting on their better nature. Possibly if they were but brought within the influence of the Heaven-sent messenger we have been considering, those men whose lives are now a reproach to Christianity, might be awakened to better things, and, finally, be opened to the higher influences of religion.

And, after all, if we reflect upon it, kindness is but the outcome and exemplar of the Divine precept: "Thou shalt love thy neighbour as thyself." There is nothing we personally so much appreciate as kindness. We like others to think of us kindly, to speak to us kindly, and to render us kindly actions and in a kindly manner. Now, as has been said above, we should know how to put ourselves in the place of others, and thus we should testify to them that kindliness that we value so much ourselves.

When our Divine Lord came down upon earth, He came not only to save us by shedding His Blood for us, but to teach us by His example how to co-operate with Him in extending the Kingdom of His Father. And one of the most powerful

means which He employed for this purpose was kindness, gentleness, and forbearance. "The goodness and kindness of God our Saviour appeared,"[1] by which words we learn that kindness is not altogether synonymous with goodness, but, as it were, a lustre, a bloom, an attraction superadded to it.

We might regard this sweet reflection from the Heart of Jesus from many points of view, but it is especially under one aspect that we have been considering it; namely, as a powerful weapon in our hands for the efficacious exercise of our apostolate. Kindly thoughts of others will be productive of prayer in their regard, at once fervent and affectionate—prayer such as the loving Heart of Jesus willingly listens to; kindly words and deeds will draw souls to the love of Him Whose Spirit they behold so attractively reproduced in His members. As the wood-violets give forth their perfume from beneath the brushwood that conceals them from view, telling us of their unseen nearness, so kindness reveals to us the nearness of Jesus, the sweetness of Whose Spirit is thus breathed forth.

Such is the kindness which is that great missioner sent by the Heart of Jesus to exercise an apostolate of love upon earth, and so to promote the glory of God and the salvation of souls. To

[1] Titus iii. 4.

exercise this apostolate will be the endeavour of all true lovers of the Divine Heart, and thus they will reproduce and perpetuate the life of the Heart of Jesus upon earth, so that it may be said of them: "The goodness and kindness of God our Saviour has appeared" in His members.

CHAPTER XI.

Voices.

PERHAPS without being conscious of it, we are all of us continually listening to voices of some kind: not the voices which strike upon our outward ear, for those of which we are now speaking most frequently make themselves heard when external voices are hushed, when we are left alone with our own thoughts.

There are voices of the past—how numerous they are! there are voices of the present conjured up by our imagination until they become well-nigh audible realities. Now, all this proves the power and the facility we have for hearing other voices if only we will endeavour to acquire the habit of listening for them. From whence do they come to us?

There is the Voice of One in the silent Tabernacle that is pleading both day and night, and asking us to unite our voice to It in prayer to the Eternal Father. It whispers to us of the souls that are being lost whilst we are gaily and heedlessly going on our way, unmindful of everything save the passing pleasure or solicitude of the hour. It tells us of the loneliness of that Heart that there throbs with love for men, and how It is wounded at the coldness and neglect of so many of Its children. It gently asks us to go and offer our love in reparation.

There are the voices of the Apostles of the Sacred Heart, reaching us from all quarters of the globe, entreating us to help them by our prayers in their arduous labours among the heathen. In the midst of hardships and privations of every kind, often isolated from all intercourse with their fellow-men, with the exception of the savages or half-civilized beings for whose salvation they toil, their voices come to us from those distant shores, claiming our help, which we can so easily extend to them.

The voices, too, of those poor barbarians themselves—the heathen sitting in the darkness of idolatry upon whose benighted souls some glimmer of light is dawning, or within whose hearts some vague yearning for the knowledge of a Being yet

unknown to them is making itself felt. Their voices come to us like that mysterious voice heard by St. Paul at night, saying: "Pass over to us . . . and help us."[1]

There are voices, too, of a vast multitude out in the desert of this great world—of souls far away from their Father's house, poor wandering, sin-stained, guilt-laden souls—oh! how their voices ring in our ears, and force our hearts to pray!

Then, too, there are the voices of mourners—of breaking and broken hearts—of souls crushed, like flowers beneath a storm, under some of the myriad forms of sorrow with which this life is strewn;—souls crying in the darkness, bereft, perhaps, of all human sympathy, and lacking light or faith enough to turn to their God for comfort; they come to us, those piteous tones, like the strains of an Eolian harp, stirring our souls to their very depths, and lifting them up in supplication for these sorrow-stricken children of our common Father.

There are the voices of the tempted men and women standing on the very brink of a precipice, whose cries come to us from afar off, imploring us to stretch out the arm of prayer to save them from the terrible abyss below.

And countless other voices, too numerous to mention here, reach us in the stillness of night, or

[1] Acts xvi. 9.

quiet hour of prayer, and even amidst the din and hurry of daily occupation. And shall we disregard them? Shall we coldly close our inward ear and our heart to their appeal, and think to excuse our negligence before God, by saying in the words of Cain: "Am I my brother's keeper?"[2] Or shall we go on our way, heedless of that Voice that comes to us from the silent Tabernacle, or of those that reach us from across the great deep from the Sacred Heart's Apostles? Oh! no; this may not be. We love too much that Sacred Heart and the souls for whom It thirsts. We wear Its badge upon our breasts—*Adveniat regnum tuum*, and we know that all those voices that fall upon our spiritual ear are but appeals to us to hasten that Kingdom's coming; each one in itself is an incentive to us to promote the interests of the Heart of Jesus, and to be faithful and devoted in the work of love committed to Its Holy League.

[2] Gen. iv. 9.

SECOND PART.

EXERCISE OF THE APOSTLESHIP OF PRAYER IN SUFFERING.

In sickness and infirmity.

No season is so meritorious, and therefore so fitted to enable us to make reparation to the Sacred Heart and to assist souls, as is that of sickness. Nothing, also, enables us to bear pain and all the other miseries resulting from sickness and malady, with patience and cheerfulness, so much as the thought of the interests of Jesus Christ—the needs of souls—the demand everywhere existing for prayer and voluntary suffering.

The acceptation of pain, and generous offering thereof in an apostolic spirit, will be more pleasing to the Sacred Heart, and more efficacious in promoting Its interests, than long and very devout prayers and other good works when in the enjoyment of health and strength. The holy Curé d'Ars said to a sick person: "You do more good than

if you were in health; you save more souls than Père Lacordaire. You will see at the hour of death that you have saved more souls by this sickness than those who act."

Let us, then, in the long hours of weariness and pain that may be our lot, acquire the habit of making short but loving offerings of our sufferings to God, in union with those made by our Lord during His mortal life and with His incessant immolation on the altar. The habit will become more easy to us in proportion to our fidelity and perseverance in it, until at length it will be to us a treasure of merit for ourselves, and of help to innumerable souls. A blessed Apostolate indeed is that of suffering, in whatever form it may be,—sanctified, consecrated, and divinized by Jesus Christ Himself, and faithfully exercised by His Blessed Mother and all those who have followed in her footsteps.

Short acts that may be used in time of pain or any kind of bodily suffering.

1. O my God! I offer Thee this pain I am enduring, in union with those bitter torments which Thy beloved Son suffered in His Passion, and for the same intentions.

2. O my God! I accept this sharp pain, and desire to support it patiently, in reparation for

those poor souls who rebel against Thy chastisements. Let it be before Thee as a prayer for their conversion.

3. O Sacred Heart! I consecrate to Thee this suffering. I am willing to bear it for Thy love, and in reparation for those who do not love Thee.

4. My Jesus! I unite myself to Thee, that in union with Thy Sacred Heart I may adore Thy Father's holy will in the suffering He has sent me.

5. O Wisdom of my God! I adore Thee in all Thy ways, and offer Thee the homage of this suffering for those who do not adore or love Thee.

6. Sacred Heart of Jesus! I offer Thee this pain and suffering for the conversion of blasphemers, &c.

7. O my Jesus, I offer Thee this suffering for those who have none to attend and comfort them.

8. I offer Thee this pain and anguish, O my God, for those who are suffering like me.

9. O Mary my Mother, offer this my suffering to thy Divine Son for all the intentions of His Sacred Heart.

10. O Mary, Refuge of Sinners, do thou offer this suffering of mine to thy Son, in union with thy dolours, for the dying.

11. O my God, I accept this weakness and helplessness from Thy hand, and I offer it to Thee in

reparation for the sins of pride and independence that are committed against Thee.

12. O Sacred Heart, I accept this privation of all natural enjoyments, and offer it to Thee for those souls who sin through attachment to the pleasures of life. O Jesus, draw them to Thy love!

13. O my God, I desire to unite myself to Thy most holy will at every breath I draw, and beg Thee to accept this desire as a prayer for those who are tempted to rebel.

NOTE.—The above acts or inspirations are given as an example of those which may be used advantageously for the interests of the Apostleship of Prayer, in a state of sickness or infirmity. It is advisable to familiarize ourselves with some such acts and to learn them by heart, in order that in time of sickness and pain they may readily occur to the memory.

Prayer during sickness.

O God, Who in Thy infinite wisdom and Thy all-loving Providence hast seen fit to deprive me of health and strength, so that I can no longer labour in Thy service, and often scarce can pray, accept, I beseech Thee, every beating of my heart in union with those of the Heart of Jesus, every pain I suffer in union with His most cruel torments, and every groan those pains force from me in union with the groans which escaped from Him when He lifted up His eyes to Thee in prayer.

This is all that I can offer Thee, my God; may it be acceptable to Thee, since I unite it to the infinite merits of Thy beloved Son, and offer it for all the intentions of His Sacred Heart. Amen.

Exercise of the Apostleship in sorrows of the heart.

Sorrow, in whatever form it comes to us, is destined by our Heavenly Father to effect a blessed and sanctifying work in our souls. But too often, alas, it is frustrated of its purpose, and instead of expanding our hearts and rendering them more meek and humble towards God and more widely and deeply compassionate towards others, unhappily it narrows our sympathies, concentrates our thoughts upon self, and engenders within us a certain apathy, if not inconsiderateness for others' sufferings. All this would be averted if we were imbued with the sentiments of the Heart of Jesus. Sorrow would then do its blessed and appointed work in our souls, and would become in us a cause of sanctification to many. That it may be thus, let us generously resolve to render the sorrows our Heavenly Father sends us, efficacious for the interests of the Sacred Heart by consecrating them to the ends of Its Apostleship.

Salutation of the sorrows that God sends us.

Hail, holy sorrow, full of grace, the Lord is in thee; blessed art thou among the gifts of God, and blessed are the fruits contained in thee:

Hail, sorrow, gift of the Sacred Heart; purify and sanctify our souls now and at the hour of our death. Amen.

Benedicite of a soul in sorrow, in union with the Sacred Heart.

May the affliction Thou hast laid on me magnify Thee, O God, and praise Thee and glorify Thee for ever and ever.

May this sorrow that seems to crush me magnify Thee, O God, and praise Thee and glorify Thee for ever and ever.

May each struggle I make to be resigned, magnify Thee, O God, and praise Thee and glorify Thee for ever and ever.

May each tear I shed magnify Thee, O God, and praise Thee and glorify Thee for ever and ever.

May the agony of this suspense magnify Thee, O God, and praise Thee and glorify Thee for ever and ever.

May the cries of anguish I put up to Thee

magnify Thee, O God, and praise Thee and glorify Thee for ever and ever.

May the keen pain of each fresh disappointment magnify Thee, O God, and praise Thee and glorify Thee for ever and ever.

May the sharpness of Thy correction magnify Thee, O God, and praise Thee and glorify Thee for ever and ever.

May each pang I suffer magnify Thee, O Lord, and praise Thee and glorify Thee for ever and ever.

May the weariness and long continuance of my sorrow magnify Thee, O God, and praise Thee and glorify Thee for ever and ever.

O ye tears and sighs, wrung from me in my anguish, praise ye the Lord, and exalt and glorify Him above all for ever.

O all ye sorrows springing up on the earth, bless and glorify the Lord for ever.

In meekness and humility of heart let us bless the Lord, that our sorrow may glorify Him for ever and ever.

Beneath Thy mighty hand I will humble myself, O God, praising and exalting Thee for ever and ever.

In the fiery furnace of affliction I will praise Thee, O God, and exalt Thy Holy Name for ever and ever.

On this cross Thou hast prepared for me I will eclare Thy goodness, O God, for Thy mercy endureth for ever and ever. Amen.

Offerings of sorrow for divers intentions.

1. O Sacred Heart of Jesus, I offer Thee this sorrow Thou hast sent me, in reparation for so many vain joys which cause Thee to be forgotten.

2. Dear Sacred Heart! I wish to console Thee by bearing this sorrow lovingly, for the many wrongs Thou receivest throughout the world.

3. O my Jesus, I unite this sharp sorrow to the bitter anguish Thou didst endure at the sight of the world's sins, and I offer it to Thee for the conversion of sinners.

4. I offer Thee, O God, my sorrowing heart in union with the Heart of Jesus ever submissive to Thy will, and I beg Thee to accept it for all those who fall into sin beneath their crosses.

5. O Jesus, I offer Thee this sorrow I am enduring, for all those on whom Thou art about to inflict some cross, to obtain they may accept it with resignation.

6. O Sacred Heart! console, I beseech Thee, all those who are like me in sorrow, and teach us to sanctify our griefs for Thy greater glory.

7. O Mary, Consolation of the Afflicted, help thy sorrowing children to bear their afflictions lovingly for the interests of the Heart of Jesus.

8. O Jesus, to Thy wounded Heart I consecrate my sorrow for the triumph of Thy Church and for the conversion of her enemies.

External acts for the same or other Intentions.

1. To repress complaints, offering this mortification to obtain resignation for those who murmur at the sorrows God sends them.

2. To console others whilst suffering keenly ourselves.

3. To perform some work of exterior penance for the many thousands who are in sorrow like ourselves, or for one in particular.

4. To thank God, by some act of praise, for those souls who do not thank Him for the means He affords them of sanctifying themselves by sorrow.

5. To pray for the sorrowful when we are inclined to dwell upon our own sorrows.

These and other acts of a similar character and performed in a like spirit will be singularly precious to the Sacred Heart and efficacious for Its interests, inasmuch as they will be the reproduction of Its own unselfish spirit, by which It applied Its own immense sorrows for the consolation and salvation of souls.

Prayer in behalf of those who are in affliction.

O God, the Comforter of them that mourn, and Consoler of all who call upon Thee, Who art ever ready to heal the wounds Thy love inflicts upon Thy creatures, shed light, I beseech Thee, into that soul (or those souls) for whom I pray, that, recognizing Thy love in the sorrow that afflicts him, it may avail for his sanctification and Thy eternal glory. Through Jesus Christ our Lord. Amen.

Another Prayer.

O God, Whose providence is unerring in what it ordains, give, I beseech Thee, to those souls on whom Thou art at this time about to lay some sorrow, cheerfully to submit to Thy holy will and to adore Thy infallible wisdom. I ask this grace in the Name and through the Heart of Jesus, perfect Adorer of Thy Divine Will. Amen.

Short Litany of the Sacred Heart.

Heart of Jesus, Who hast borne all our griefs, strengthen me.

Heart of Jesus, Who hast weighed this sorrow before sending it to me, help me.

Heart of Jesus, ever touched by the sight of sorrow, pity me.

Heart of Jesus, beautiful in Thy sorrows, teach me to become holy by means of this affliction.

Heart of Jesus, spending Thyself for souls in the midst of Thy sorrows, make me unselfish in bearing mine.

Heart of Jesus, troubled at the grave of Lazarus, comfort those who mourn.

Heart of Jesus, touched with compassion at the widow's tears, have pity on those who mourn.

Heart of Jesus, softened by the tears of Magdalen, pity the sorrowful.

Heart of Jesus, Whose sorrow was ever before Thee, teach us to unite our griefs to Thine.

Heart of Jesus, agonized in Gethsemane, strengthen us in all the sorrows of this life.

Heart of Jesus, Whose unknown agonies we shall know and love in Heaven, teach us to suffer alone with God, and for His glory.

Heart of Jesus, broken with love and sorrow on the Cross, draw us to Thyself in our sorrows, and make us faithful in them to the end. Amen.

Exercise of the Apostleship in distresses of various kinds.

There are certain mental distresses which can scarcely be numbered among sorrows of the heart and which are yet almost equally painful, and or, that reason, capable of contributing not only to our

own sanctification, but also of being consecrated to the unselfish ends of our Apostolate.

These "distresses" as we have called them, are of two kinds, the one spiritual, the other temporal. The former consists of anxieties regarding our practice of virtue, fears that arise in the mind concerning the state of our soul, perhaps of our salvation, uncertainty as to our vocation and future path in life, and many other similar points upon which a measure of anxiety may well find place within us.

But circumstances not unfrequently aggravate these "distresses," adding perplexity to perplexity and trouble to trouble. Perhaps, less even than in any other kind of mental suffering does it strike the majority of persons that their distress would be much alleviated if it were utilized by an apostolic intention for the interests of Jesus Christ and His Church.

Let us frequently, in such circumstances, recall the "trouble" of our Lord Himself,[1] as something differing somewhat from His sorrows, and let us unite our own distress to that mysterious emotion which He deigned to permit should agitate the sensitive part of His all-holy Soul. By that union our trouble and perplexity will become sanctified, meritorious for ourselves, and, if we make the

[1] St. John xiii. 21.

offering of it generously, available for the needs o our brethren.

It will be the same with temporal distresses, such as doubts as to the line of conduct to be followed in certain circumstances, the knowledge of some dangerous occasions to others which we are unable to make known to them or to their friends, or of certain evils, which yet we are powerless to prevent, or, again, loss of honourable position, or fortune, or means of living in proportion with our condition and with what is expected of us, &c. Let us not permit these distresses to render us selfish, but let us be assured that there are thousands of our fellow-creatures exposed to the same perplexities and troubles, and let us pray for them and offer our own distress as an impetratory work for them.

Examples of acts need not be multiplied. Only let us bear in mind that prayer for others will be doubly efficacious when we have sufferings similar to theirs to offer up in their behalf. Thus when some or other of the distresses or perplexities enumerated above are pressing upon us, let us turn to the Sacred Heart and say:

1. Dear Sacred Heart, I unite this trouble of mine to the trouble Thou didst deign to experience on earth when Thou didst see danger and scandal approaching for Thy dear disciples, and I offer it

to Thee to obtain that that evil Thou knowest I fear . . . may be averted.

2. O Sacred Heart of my Jesus, I offer Thee my distress of mind caused by this doubt regarding my vocation, and I offer it to Thee for all those who are in similar distress, that they may clearly know Thy holy will and faithfully fulfil it.

3. O my God, I offer Thee the painful doubt that oppresses me concerning my salvation . . . and I offer it to Thee, in union with the merits of my Saviour, for that soul (*or those souls*) who are careless about their salvation, (*or*) who neglect the practice of their religion.

4. My Saviour Jesus, I offer Thee the perplexity of these circumstances in which I am, to obtain for all who are in a like distress, the grace to act aright, (*or*) that it may not become to them an occasion of sin.

Prayer in any distress.

Illuminate our minds, we beseech Thee, O Lord, by the light of Thy brightness, that we may be able to see what we ought to do, and have power to do what is right. Through Jesus Christ our Lord. Amen.[2]

[2] Last collect on Ember Wednesday in Lent.

Another Prayer of the Church.

O Almighty God, despise not Thy people crying out in their affliction ; but for the glory of Thy name be appeased, and succour those who are in tribulation. Through Jesus Christ our Lord.

Exercise of the Apostleship in Temptation and Humiliation.

There are no conditions and circumstances however humbling, no states of soul however painful and mortifying, which, through the goodness of God, may not be rendered subservient to the work of our Apostolate of love. If this be true, as undoubtedly it is, what an abundant source of consolation is opened to us in our temptations and other humiliations, from the knowledge that we may convert them into supplications and meritorious works for those of our brethren who are tried like ourselves. Let us cultivate an apostolic spirit in the very midst of those trials which are of a nature to discourage and depress us most.

There are humiliations which are painful indeed to our human spirit, to our natural pride and human respect, which are in reality, before God, no humiliation, but which are permitted by Him, that we

may be humbled before men, and so advance in virtue. Such are misunderstandings regarding our motives or our conduct, by those in authority over us, betrayals of confidence, contempt of our abilities, of our persons, or of our affection, certain maladies or infirmities which render us troublesome or disagreeable to others, deformities and other personal disadvantages, faults, sins, and disgraces of relatives, disasters of various kinds, which seem to reflect upon our want of skill or discernment, and the like, failures of every sort, and innumerable other accidents of life which we are accustomed to regard, and which nature feels as humiliations.

When in the crucible of this kind of suffering, let us frequently make the offering of it for those under similar trials.

1. O God of my heart, I unite this humiliation to those Thy beloved Son supported in His mortal life, and I offer it to Thee for those souls who are enduring the same trial as myself. Give them grace to humble themselves under Thy mighty hand, that their humiliation may turn to their greater good and to Thy eternal glory.

2. O my God, this disgrace which has fallen upon me makes known to me my pride. Grant to me and to all on whom a like disgrace is pressing, that we may learn to become truly humble.

3. O Heart of Jesus, Thou seest how keenly my pride feels this failure. I offer Thee this humiliation for those who are enduring the same. May the thought of Thy meekness and humility sustain them.

4. O Jesus, "set at nought" by Herod, and taunted by the Jews as a man without learning and without power, grant me the grace to suffer with humility the taunts . . . I feel so much; and accept what I am enduring for all who are tried in like manner.

5. O Eternal Wisdom, treated as a fool for our sakes, help me and all poor weak souls to bear this contempt for Thee.

6. O Jesus, "shame has covered my face" by reason of the humiliation that has fallen upon me. I offer it to Thee for all who are under any humiliation or disgrace, to obtain that they may bear it patiently, and that grace may triumph over their pride.

7. O Heart of Jesus, I submit to the torment of this temptation, in reparation for my sins of pride, and to obtain for those tempted like myself, the grace to resist the enemy and to become meek and humble of heart like Thee.

8. O Jesus, Saviour of souls, help those who are in danger of falling under the temptation that is besieging them. I ask it by the trial I am suffering

now, which I unite to the temptation Thou didst deign to undergo in the desert.

9. Lord, I suffer violence; help me, and help those who are tempted like me.

10. O Lord, deliver my soul from the danger that threatens it, and accept all I am now enduring as a prayer for the tempted.

11. O God, our Protector, defend our faith from the wiles of the enemy. I offer Thee the pain of this temptation to obtain for those souls (*or that soul*) the grace to withstand the snare that is laid for it . . . (*or*) the grace to remain constant.

Prayer in behalf of those in temptation.

O God, Who lovest souls,[3] Whose compassion for human frailty knows no bounds, and Who despisest nothing which Thou hast made, have pity, I beseech Thee, upon all who are at this time labouring under any kind of temptation. Save them, O God, for they are Thine, let not the Evil One snatch them from Thy hand, but deliver them for the glory of Thy Name, that they may praise Thy mercy for ever. Through Jesus Christ ou Lord. Amen.

[3] Wisdom ix. 27.

Prayer in behalf of one in some special danger or temptation.

O God, Who willest that none of those whom Thou hast given to Thy beloved Son should be lost, stretch out, I entreat Thee, Thy Almighty arm to save that soul for whom I pray, lest it fall into the snare that is laid for it. O Father of mercies, in the Name and through the Heart of Jesus, I implore Thee to strengthen that soul that it may be able to withstand the fiery darts of this temptation that besets it, and to pass through the furnace unharmed.

Offerings of the merits of our Lord Jesus Christ for those under temptation.

Eternal Father! I offer Thee the sorrows of the Sacred Heart of Jesus during the thirty-three years He lived on earth, for that soul . . .

I offer Thee His bitter Agony in the Garden to obtain that that soul may not yield to its temptation.

I offer Thee the drops of Blood that bathed Him in His bloody sweat.

By the tears He shed in His mortal life, Heavenly Father, help that soul.

By the painful carriage of His Cross, Heavenly Father, help that soul.

By His weak and tottering footsteps ascending the Mount of Calvary, Heavenly Father, strengthen that soul.

By the love whereby He laid down His life for all men, Heavenly Father, have mercy on this poor tempted one for whom I pray, and make haste to deliver him lest he fall, and that his fall be the occasion of his eternal ruin.

Colloquy of a tempted soul with the Sacred Heart.

Heart of my God! Heart of my Saviour! Heart of my Eternal Friend! Thou knowest all things and Thou seest every fold of my heart. All is open to Thee; the temptation that besets me, which at times seems on the point of overwhelming me, and the violence I suffer and the torture of fear into which it casts me. Yes, all is known to Thee, and herein is my greatest comfort, for, O Heart of my Jesus, Thou knowest that I love Thee and would rather lay down my life than turn traitor to Thee and go over to Thy enemy. Too often, alas! I have been thus unfaithful, but it was before I had learnt to know Thee, O Sacred Heart, and all Thy love for me. Weak and sinful still I am indeed, but I love Thee, O my Jesus, and long to love Thee more and more. I accept my present temptation and all the agony it causes me, as the just consequence of my sinful past. I thank Thee,

O Sacred Heart, for giving me this means of offering Thee some reparation, some satisfaction, and it is in this spirit I offer Thee all the shame and struggle and anguish of soul that I am suffering now. I offer it likewise for the tempted, that they may not fall beneath it, but learn to love Thee more, and to become Thy true disciples. O Sacred Heart! Thy Holy Word has said it; "What doth he know that hath not been tried?"[4] and I have learnt to be compassionate by the temptations Thou hast sent me. "It is good for me that Thou hast humbled me,"[5] for before I was humbled I thought myself strong, and preferred myself to others who seemed more weak. But now I know the strength of temptation, I despise no one, but am urged by Thy Spirit to pray for the tempted and to love them as my companions in affliction. O Jesus, hear my prayer! Thou wilt not despise the cry of a tempted heart. Have pity on all in temptation!

Exercise of the Apostleship in poverty and privations.

So evidently precious to the Sacred Heart is the prayer of the poor, that little need be said regarding its efficacy. It remains but to exhort our dear Associates who are unblest with this world's goods

[4] Ecclus. xxxiv. 9. [5] Psalm cxviii. 71.

to place at the disposal of the Apostleship the untold blessing of their poverty, that so, "being needy, they may enrich many"[6] with heavenly treasures far surpassing all this earth can give.

Long prayers and devotions are incompatible with a condition necessitating constant and arduous labour, nor, happily, are they demanded of us. The offering up of actual poverty and privation, like that of any other form of suffering, is the most beautiful and the most efficacious prayer that can be made, and will infallibly draw down the graces that are asked upon the objects of our disinterested zeal.

Offerings and Aspirations.

1. O Jesus! Who didst suffer the hardships of poverty, have pity on the poor, and give us patience and resignation.

2. O Heart of Jesus, choosing poverty for Thy portion, be Thou the refuge and comfort of the poor.

3. O my Jesus, Who hadst nowhere to lay Thy Sacred Head, have pity on the homeless poor, and keep them from all sin.

4. O Jesus, true Bread of Life, be Thyself the Provider for the hungry.

5. O Jesus, Who didst multiply the loaves in the desert, give food this day to the starving.

[6] 2 Cor. vi. 10.

6. O Jesus, Whose Heart was touched with compassion for the multitude who had no bread, have pity on the multitudes who now are perishing for food.

7. My God! I offer this want and privation I am suffering, in union with the poverty of Thy beloved Son, for all who are in want (*or*) for those who are enduring more hardship than myself.

8. O Jesus, I unite the sorrow I feel in having nothing to provide for those around me, to the sorrow of Thy Sacred Heart in seeing the privations of Mary and Joseph, and I offer it to Thee to obtain help for all in poverty.

9. O Jesus! may the hardships and privations we are suffering draw our hearts nearer to Thine, and make us more beloved by Thee.

10. O Jesus! Who didst become poor for us, may we, by poverty, become more like Thee.

The Apostleship of Self-sacrifice.

It will have been already seen that the exercise of the Apostolate of a member of the Holy League of Prayer, rightly understood, involves a spirit of self-sacrifice. What more self-forgetting than to pray for the sick or sorrowing when we are ourselves racked with pain of body or mind, or crushed and broken in heart, and what more generous than to pour out our souls before God for the tempted

when we are ourselves in the furnace of temptation, or to plead for help for the poor and needy when we are ourselves experiencing the sharp trials of poverty and perhaps the pangs of hunger? This is self-sacrifice indeed, and happily a kind which it is in the power of all to practise. One thing only is needed for its exercise;—the spirit of the Heart of Jesus abiding in our own.

There remain but a few words to be added with regard to the efficacy of self-sacrifice in minor things, with the example of a small number of acts or offerings for the use of those as yet unaccustomed to this kind of apostleship.

The least sacrifice, either voluntary or otherwise, offered up in union with the merits of our Lord, and for the intentions of His Sacred Heart, will be precious in the sight of God, in proportion to the generosity with which it is made.

We are, for example, prevented by some duty from attending some pious solemnity, some service, &c. It is the matter of a sacrifice which we may utilize, offering it thus:

My God, I make this little sacrifice in union with the spirit of sacrifice in which Thy Divine Son lived on earth, and I offer it to Thee for all the intentions of His Sacred Heart.

My Jesus, I had intended to do a good work for Thy love, but I cannot do it. Accept my desire and my sacrifice for the same intention.

O Sacred Heart! I have very little to offer Thee, but I make the sacrifice of those pleasures I had anticipated, and offer it to Thee for the souls who are led away from Thee by the love of pleasure.

My God! instead of a holiday, Thou hast willed for me a day of work, (*or*) of pain, (*or*) of study, &c.; I make this sacrifice and offer it to Thee for the conversion of some sinner, (*or*) for the perseverance of some one in temptation, (*or*) for those who are to die to-day, &c.

Short Litany of Aspirations.

May I prove to Thee my love, O Heart of Jesus, by a spirit of self-sacrifice for Thy interests.

May I cheerfully make every sacrifice Thou demandest of me, O Heart of my Jesus.

May the sacrifices Thou askest of me, glorify Thee, O Heart of my Jesus.

May each sacrifice made for Thy love draw me nearer to Thee, O Heart of my Jesus.

By increasing in the spirit of self-sacrifice, may I become more like to Thee, O Heart of my Jesus.

May the sacrifices I make be agreeable to Thee, O Heart of my Jesus.

May each sacrifice win one soul to Thee, O Heart of my Jesus.

May each sacrifice prevent one mortal sin, O Heart of my Jesus.

May each sacrifice earn a special grace for some soul, O Heart of my Jesus.

May each sacrifice merit a holy death for some soul, O Heart of my Jesus.

May each sacrifice relieve a soul in Purgatory, O Heart of my Jesus.

May each sacrifice ascend as a prayer to Thee, O Heart of my Jesus.

May each sacrifice be as a hymn of praise to Thee, O Heart of my Jesus.

May Thy Holy Spirit instruct me more and more in the spirit of self-sacrifice, O Heart of my Jesus.

May the spirit of self-sacrifice increase in our Holy League, O Heart of my Jesus.

May the same spirit be propagated throughout the whole Church, O Heart of my Jesus, and may it hasten that Church's triumph.

O Lamb of God, sacrificed for us, give us a spirit of self-sacrifice.

O Lamb of God, daily immolating Thyself upon the altar for us, give us grace to immolate our wills for Thy sake.

O Lamb of God, dying for us, give us grace to die to all that wounds Thy Sacred Heart.

Prayer.

O Lord Jesus Christ, Whose whole life was one continual sacrifice for the glory of Thy Father and the salvation of our souls, grant us the grace to find our joy in making sacrifices for Thee and for the interests of Thy Sacred Heart. Amen.

Secret sorrows and unknown sacrifices.

Of all the sacrifices that we can offer to God, none are so precious in His sight as those which are known but to Him alone. These are links which bind us heart to Heart with Jesus, and whilst thus uniting us in closer friendship with Him, they will give us a power over His Heart which will enable us to enrich our brethren. Happy are those souls who have some secret sorrow to offer daily to their God; happy too are those who have the opportunity of making for His love and for His interests many little sacrifices, unknown, unsuspected by those around them.

Let us not forget to offer these treasures for the intentions so abundantly offered us by our holy Apostleship, making the offering by some short ejaculation or form similar to the examples already given, or in any other that is familiar to us.

THE APOSTLESHIP OF THE PASSING MOMENT.

There are many very pious and well-intentioned persons who defer the exercise of the Apostleship of Prayer for the times of their set devotions, such as their evening visit or Benediction, or during Holy Mass—in short, who pray for the interests of the Sacred Heart *only* at such times of special prayer.

Whilst encouraging fervent prayer during those holy actions, we cannot refrain from exhorting our dear Associates to acquire the habit of remembering their Apostolate during the "PASSING MOMENT."

A moment suffices for gaining Heaven or for losing it for eternity! Oh! if we would stay for an instant the current of useless, or at least over-busy thought that rushes incessantly through our brain, and recall what is pending *at this moment*, how much more earnest we should become in the exercise of our Apostolate, what a new incentive our zeal would derive,—how much more we should do for God and for souls! The following aspirations will demonstrate the importance of this Apostleship and the manner in which it may be practised.

Exercise of the Apostleship of the passing moment, for the tempted.

O Heart of Jesus! save the souls *at this moment* on the point of yielding to temptation.

O God! for the honour and glory of Thy Name, strengthen that soul who *at this moment* is tempted to commit the sin which would be the first step to its eternal ruin.

O Jesus! Whose compassion is boundless, stretch forth, I entreat Thee, Thy hand to withdraw that soul from the dangerous temptation it is struggling with *at this moment.*

O my God, make known the power of Thy grace to the poor souls who think they are *at this moment* tempted above their strength.

O Heart of Jesus, shelter the souls who are *at this moment* pursued by the enemies of their salvation. Be Thou their Refuge in this awful moment.

O Jesus! Thou seest it; time presses; make haste, I beseech Thee, to help the souls who are *at this moment* in strong temptation.

Make haste, O Lord, to come to the help of such as are *at this moment* on the verge of falling.

For the afflicted.

O most tender Heart of Jesus, console and strengthen, I implore Thee, those who are *at this*

moment broken down with sorrow, (*or*) enduring sharp pain. Sustain their confidence in Thee, and let them not fall into impatience beneath their sufferings.

O pitying Heart of Jesus, have mercy on the souls who are *at this moment* receiving some cross, and grant them the grace of submission to Thy will.

O Jesus, meek and humble of Heart, have compassion on those who *at this moment* are tasting the bitterness of disappointment, &c.; and give them the grace of humility and resignation.

For the Dying.

O Jesus, by Thine own most bitter Agony, have mercy on the souls who are *at this moment* expiring.

O Jesus, Who didst commend Thy Soul into the hands of Thy Father, give to those *who are now dying* the grace of a perfect confidence in Thy love, and of abandonment to Thy will.

O Jesus, by Thy bitter Passion, give, I beseech Thee, the grace of contrition to the poor sinners who are *at this moment* dying.

O God of all mercy! have mercy on those who *at this moment* are struck suddenly by death.

O Jesus, Saviour of men! have pity on the souls

who *at this moment* are passing from this life, (*or*) who are now appearing before Thy judgment.

NOTE.—The Prayer: "O most merciful Jesus," &c., may be likewise said for those dying *at this moment*, as well as after the Angelus and at other stated times.

Litany for the Apostleship of the Passing Moment.

O Father of Mercies, Who hatest nothing that Thou hast made, and Who willest not the death of the sinner, but rather that he should repent and be saved; in union with the pitying Heart of Jesus, Saviour of the world, I pray Thee to have mercy on all who *at this moment* are in any danger spiritual or temporal.

On the souls who are *at this moment* pressed by temptation, have mercy, O God.

On the souls who *at this moment* are on the verge of yielding to temptation, have mercy, O God.

On the souls who *at this moment* are heedlessly rushing into temptation, have mercy, O God.

On the souls who are *at this moment* feeling as though tempted above their strength, have mercy, O God.

On the souls who *at this moment* have fallen into temptation, have mercy, O God.

On all on whom Thou art *at this moment* laying some cross, have mercy, O God.

On all who are *at this moment* enduring sharp suffering of mind or body, have mercy, O God.

On all who are *at this moment* tasting the bitterness of wrong or disappointment, have mercy, O God.

On those whom sudden death has summoned *this moment* before Thy judgment, have mercy, O God.

On those who are *at this moment* enduring the pangs of their last agony, have mercy, O God.

On those who are *at this moment* dying alone, and without a priest, have mercy, O God.

On those who, after a life of sin are *at this moment* of their death turning to Thee with a contrite heart, have mercy, O God.

On all who *at this moment* are passing from this world, have mercy, O God.

In *this awful moment* which decides their eternity, have mercy on them, O God.

Remember, O God, *at this moment* Thy ancient mercies and the frailty of our nature, and be mindful of the Blood that was poured out upon the Cross for each of the souls *at this moment* in danger of losing Thee for ever.

O Sacred Heart of Jesus, by Thine own most bitter sorrows, and by the experience Thou didst deign to make of temptation and every form of human misery, have mercy on them.

O Mother of Sorrows, by thy broken heart, when standing beneath the Cross, thou didst behold thy beloved Son expire in torments, plead for them, O Mother, crucified in heart, set thy tears in the sight of thy Son, that they may plead at this moment for these poor souls.

Mercy, O my Jesus! mercy, mercy, *at this moment.* Make haste to help, lest they perish for ever and ever.

NOTE.—The Hail Mary is particularly appropriate for the Apostleship of the *passing moment,* with special application of the words: PRAY *for us sinners* NOW.

Exercise of the Apostleship, for the fallen.

At first sight, it might seem that, in praying for the conversion of sinners in general, the fallen are certainly included, and that accordingly, nothing more was needed to be said on the subject. In one sense this is true, since the fallen are indeed sinners, and require prayer to obtain their conversion.

But experience teaches that special prayer for particular souls whose fall has come to our knowledge, or for those who without being known to us, are each day falling, is something different from general, and, so to speak, wholesale prayer for the conversion of sinners.

In the first place, by "the fallen," are not meant persons who commit some sin or number of sins, which, grievous as they may be, are yet not of a character, or accompanied by such aggravations as totally to change their condition in society and to brand them with public infamy. The latter are the fallen for whom we are at present pleading the zeal and compassion of our Associates. From time to time, the world rings with the name of some great star who has fallen from the firmament of the Church, or with some sad scandal caused by a public apostasy. But time passes on, and the names of the unhappy fallen ones are scarcely remembered, and few indeed are the prayers that plead for their misery. They have fallen in every way, out of sight, out of remembrance—beyond the pale, it would seem, of compassion. Let us not forget them, for there is one Heart at least that follows them, yearns for them, groans over them, criminal though they be, and that Heart we profess to love—the Heart of God, the Saviour and fond Lover of souls.

We know not—some providential circumstance, some memory of other and purer years, some special season or festival of the Church may awaken in those seared and guilt-stained souls a first sentiment of remorse. They may be secretly struggling with a sense of shame or human respect which retains

them in their terrible bondage, and which prayer might help them to break. Oh! let us then not forget the fallen, whom the world has long perhaps forgotten, or whom, if it ever recalls, it is but to mention with scorn. The Heart of Jesus will welcome our prayer in behalf of these poor lost ones, and even if that prayer be unsuccessful for the souls for whom it is offered, it will render us dearer to the Sacred Heart by reason of our conformity to Itself in our yearning for the salvation of the fallen. Let us then, in the secrecy of prayer, whisper those branded names to that loving Heart—names which we would scarce dare mention before men, and which are uttered by them but in a whisper. In the great day of revelations, perhaps, it will be seen that our silent pleading, our good works offered in their behalf, have obtained some actual grace which has been the plank of salvation for some poor fallen one long ago forgotten by society, or believed to be lost for ever.

Prayer for the fallen.

O God, Who lovest Thy creatures with an everlasting love,[7] Who didst call Thyself "a father to Israel,"[8] even in the days of his rebellion against Thee, and Who didst promise to bring back in mercy Thy sinful people, and to lead them through

[7] Jerem. xxxi. 3. [8] Jerem. xxxi. 9.

torrents of waters into a right way;[9] have mercy, have mercy, I entreat Thee, upon the souls that have fallen so low as to be separated from Thy faithful children, and whose very names have become infamous among men. In the Name of Jesus and through His Sacred Heart, I plead for them. By His Precious Blood poured out for them upon the Cross, I cry to Thee for mercy; by the bitter tears He shed for them in His Agony at the foresight of their fall and their perseverance in their guilt, I pray for them, imploring Thee, O Father of mercies, Who hatest nothing which Thou hast made,[10] to break the shameful chains which hold these poor souls captive, and to restore them once more to the place they have forfeited in Thy Heart, in Thy Church, and among their brethren. Look, O God, on the Face of Thy Christ, and save these souls for His sake Who liveth and reigneth with Thee and the Holy Ghost, One God, world without end. Amen.

NOTE.—The same prayer may be used for one particular soul, by employing the singular instead of the plural.

[9] Jerem. xxxi. [10] Wisdom xi. 25.

INTERCESSORY EXERCISE IN PENITENTIAL WORKS.

In the Sacrament of Penance.

I.

At the head of all penitential works, assuredly stands the holy Sacrament of Penance. Therefore it is, we mention it as the first work of this character capable of being rendered intercessory.

In approaching this Sacrament, how pleasing it would be to the Sacred Heart, if, besides the desire of receiving the cleansing Blood of our Lord upon our own souls, together with new degrees of grace, we had likewise the intention of offering whatever humiliation and pain we may feel in making our confession, for the needs of those souls who, through indifference to their salvation or through a sentiment of false shame or human respect, never or seldom approach this Sacrament, or who are in danger of making bad confessions. What a field is here opened to the generous charity and zeal of an Apostle of Prayer!

Surely the thought of helping other souls would be an incentive to ourselves to surmount whatever repugnance or difficulty we may sometimes experience in approaching the Sacrament of Penance, and

above all, at such times let us direct our intention by making some such offering as the following:

My God, Thou seest my natural repugnance to humble myself in this holy Sacrament, but I desire to submit to this humiliation in reparation for my sins, and to obtain for some poor soul the grace to overcome itself, that so it may make a good confession.

O Heart of Jesus! I unite the confusion I feel in the confession of my sins to Thy humiliation in the Garden of Olives under the weight of my guilt and that of the whole world. I offer it to Thee for some soul who longs to make its peace with Thee, but whom shame holds back from confession.

Jesus, my Saviour, Thou knowest what I suffer in making this confession, and I offer it to Thee in satisfaction for my sins, and to obtain for some sinner who has long neglected to approach this holy Sacrament, the grace to return and to make a good confession.

Mary, Mother of Sorrows, offer to the Heart of thy Jesus, the trouble and confusion I feel to-day in preparing to make my confession, and do thou obtain from Him, for me and all poor sinners, the grace of true contrition and a profound humility in confessing our sins.

II.

Involuntary Mortifications.

Our life is strewn with little daily mortifications in which our will has no part, but with which our merciful Father in Heaven provides us, that we may have a means of satisfying to some extent, for our irregular gratification of the senses, and of making some advance towards that Christian mortification which is required of all.

Such are, heat and cold, unpalatable food, uncongenial neighbours, disagreeable odours, and a variety of accidental circumstances from which none, whatever may be their condition, can escape. Now all this, besides being of the utmost utility for our own sanctification, may be made available for the interests of our holy Apostleship, and in proportion to our charity and zeal, will these divers accidents become precious to us as a means of impetrating graces and of making reparation for those souls for whom whatever is mortifying to sense is too often an occasion of sin.

Thus: To support excess of heat or cold in silence, in reparation for such as murmur against the inconveniences caused by the various temperatures, and to say some short ejaculation for them.

To accept such diet as is set before us, without complaining if it be not to our taste, in reparation

for those who yield to temper and sometimes to passion if their food is not according to their liking, and to offer our little mortification to obtain that they may overcome their sensuality.

To support disagreeable odours without making gestures of disgust, in the like spirit of reparation and impetration.

To be forbearing and patient with such as are rude, gross, or otherwise objectionable in their manners or conversation, in reparation for the quarrels that are caused by the want of a spirit of forbearance with those who are not congenial, and to offer our mortification for the prevention of such quarrels, and the sins that ensue from them.

To support some little humiliation or ridicule without retaliation, in the same spirit of an apostle of the Heart of Jesus.

NOTE.—The acts or ejaculations for making the above and the following offerings will suggest themselves—or the intention of the heart alone will suffice.

III.

Works of Penance or voluntary mortifications performed in the spirit of the Apostleship.

Works of this kind are rendered far more meritorious for ourselves, and afford more glory to God when they are performed in an apostolic spirit, than

when we have simply in view our personal sanctification and future reward. As to their kind, and the frequency of their use, that must depend upon the degree of supernatural charity and zeal to which we have attained, upon physical strength and other circumstances, and upon the counsel and permission of our director. There are, however, ordinary mortifications which all may, more or less, practise, a few of which may be set down here.

To retrench some small portion of food either daily or at certain seasons, in reparation for the many sins committed by over-indulgence of the appetite and palate.

To abstain either totally or partially from all intoxicating drinks, in reparation for the still greater sins of intemperance in this kind, and to obtain the conversion of those beset by this vice.

To rise a little earlier than necessary or watch a little later (were it only a few minutes), in reparation for sins of sloth by which God is often defrauded of the service of morning and night prayers and even of essential duties.

To dress with special regard to modesty, making choice sometimes of colours, &c., contrary to inclination, in reparation for sins of vanity and the evils that result from it, and for the conversion of those given up to this vice.

To impose upon oneself some special practice

of modesty, particularly of the eyes, in the same intention.

To forego sometimes some party of pleasure, or some visit, and offer this privation in a like spirit.

To keep silence in certain occasions, especially when feeling a great desire to speak, in reparation for sins of the tongue, and to obtain light for those who commit them to see their danger and to abstain from them.

EXERCISE OF THE APOSTLESHIP AT PARTICULAR SEASONS.

There are stated seasons when it behoves all those who are zealous for our Lord's interests, to pray in a special manner for the souls who only then approach the sacraments. Such as are imbued with a tender love of our Lord will be then interiorly urged to make earnest supplications and to offer many good works in order to obtain that none may approach the sacraments unworthily, that no sacrilege or irreverence or indifference may wound the love of the Sacred Heart, and that, on the other hand, there may be as few as possible cold rejections of the lavish and universal *Come to Me*, which resounds from that tender Heart. The first of such seasons is Easter, with its solemn obligation and in case of its non-fulfilment, the terrible penalties annexed to that act of disobedience to the voice of

Holy Church. It is a salutary practice to begin from the commencement of Lent to make a daily intention in behalf of the souls we have referred to, in order to obtain for them the grace to fulfil worthily their Easter duties and that this may be for them the renovation of a good life. Let this thought have a share in our daily fast and other penitential exercises during the holy season preceding the Easter festival, at the same time using some special prayer for the like intention.

With the exception of the solemn obligation annexed to the Easter festival with regard to the reception of the sacraments, the sweet feast of Christmas seems to have scarcely less claim upon our zeal.

Therefore it is, that, from the beginning of Advent, the friends of the Sacred Heart will pray as during Lent, that souls may be drawn by grace to make their peace with God, and that their Infant Saviour may come to be born anew within their hearts.

The same holy practice may well be adopted during a novena previous to the glorious feast of Pentecost or that of Corpus Christi, together with some of the other great festivals of the year, although it would be in regard to a somewhat different class of souls that charitable zeal would probably then be exercised.

On the eves again of lesser feasts and occasions of General Communions, intercessory prayer for the

intention we have indicated would be far from being superfluous.

Lastly, there are some persons whose thoughtful piety inspires them to offer special prayers every Saturday, as well for the multitudes who, in large towns, go to confession on that evening, as for others who shrink from going, and in order to obtain actual graces for souls which may incite them to "arise and go to their Father," and make a good confession.

Whilst we are in the midst of spiritual and temporal peace, in the quiet of our home circle, having made our weekly confession, and with our hearts and minds happy in the anticipation of the following morning's Communion, let us for a moment transport ourselves in thought to one of the large churches of the metropolis or elsewhere, and, resting our mind's eye on the crowds around the confessionals, let us ask ourselves if the prayer of fervent souls is not well employed in supplicating graces for that multitude, in order that every confession may be a good one, notwithstanding, in many cases, all sorts of opposing influences.

Let us be mindful, too, of those who passing by the lighted church on that Saturday evening, might, by some fervent secret prayer of a friend of the Sacred Heart, be prompted to turn in and seeing the crowds around the confessionals, be reminded

of a day now long since passed when he or she had regularly approached the sacraments and had lived a Christian life. And, perhaps, before leaving the church, they too would have made their peace with God, instead of having, as may have been their intention when they left their home, plunged deeper into sin.

Thus by some prayer, unknown until the day of doom, that Saturday night has brought back one or perhaps many prodigals to the Sacred Heart to compensate It for Its bitter woes.

Prayer which may be said daily during Lent.

O God, Who hast commanded that all the children of the Church should approach the holy Sacraments of Penance and the Eucharist at Easter, grant, I beseech Thee, that all hearts may be duly disposed to fulfil this solemn duty. O Father of lights, enlighten the ignorant that they may fully recognize the terrible penalty incurred by disobedience to Thy precept, and likewise the fearful sin of receiving these holy sacraments unworthily. Let not Thy beloved Son, O Father, be compelled to enter into an unclean heart from whence His enemy has not been driven forth. Let not His tender Heart be wounded by meeting only coldness and indifference in the souls He deigns to visit, but grant to them such graces as may worthily prepare them to

receive their Lord in such manner that no irreverence may be offered Him, and that the fulfilment of the Paschal precept may be for many the commencement of a new life. For this intention I offer Thee, in union with the merits of Thy Son, some of the fasts and other good works of this holy season. Do Thou accept them, O Heavenly Father, and hear my prayer, through the Heart and in the Name of Jesus Christ Thy Son.

Prayer during Advent.

O Lord Jesus Christ, at Whose Nativity the angels sang of peace, and promised it to men of good-will, may the coming festival of Christmas be for multitudes a feast of reconciliation with Thee, by the worthy and grateful reception of Thy holy sacraments. O Eternal Father, give to hearts that have long been estranged from Thee, the grace to recognize their Saviour's love in coming to us as a helpless Babe, so that being drawn to Him at this season, in which by the Mystery of His Nativity His "goodness and kindness"[11] first appeared visibly upon earth, He may be born anew within them to the saving of their souls. Through the same Lord Jesus Christ, Who with Thee and the Holy Ghost liveth and reigneth one God world without end. Amen.

[11] Titus iii. 4.

Offerings for the same intention.

O Jesus, Saviour of the world, I offer Thee this day's fast in order to obtain that none may approach to receive Thee in Thy Holy Sacrament this Christmas without being duly prepared by a good confession and sincere resolution to lead a good life.

My Jesus, I desire during Advent to make a special intention in all my prayers, fasts, and other good works, to obtain that many souls may be drawn to receive Thee with love and gratitude, in the Holy Eucharist, after having been reconciled to Thee and washed in Thy Precious Blood in the Sacrament of Penance.

Prayer which may be used during a novena preparatory to Pentecost, Corpus Christi, &c.

O God, Who at certain seasons art accustomed to pour out more abundant graces upon those who prepare themselves to receive them, do Thou, I beseech Thee, animate Thy faithful throughout the world, (*or*) in this congregation,—to draw near to Thee in Thy holy sacraments, that they may become the recipients of Thy bounty, and praise Thee in newness of life. Through Jesus Christ our Lord. Amen.

Prayer on the eves of lesser Feasts, First Fridays, and General Communions.

O Jesus, Lover of Mankind, Who did come that we might "have life in superabundance,"[12] excite, I beseech Thee, in the hearts of Thy faithful people, a great desire to return Thee love for love, and to respond to Thy Heart's yearning to give Thyself to us, by approaching Thy sacraments with true devotion and a sincere desire of consoling Thee for the coldness of so many who neglect Thy loving invitation.

Mother of Jesus, pray that His Sacred Heart may be consoled and glorified in this approaching festival, by the number of fervent Communions, or by the return of those who had grown cold, &c.

Prayer for Saturday.

O Sacred Heart of Jesus, suffer not, I beseech Thee, that any of those who approach the holy Sacrament of Penance this day, may do so without due preparation and a sincere desire of renouncing sin and of serving Thee faithfully in future. Grant also to some soul the efficacious grace which may impel it to go this day to confession and so to begin a new life. I ask these favours by Thine own sweet Name of Jesus, for Thou art ever longing to save Thy people from their sins.

[12] St. John x. 10.

O Mary, Refuge of Sinners, pray for all those who shall this day go to confession, and obtain that many who had not intended it may have made their peace with God before going to rest to-night.

Prayer to demand the fulfilment of the obligation of hearing Holy Mass on Sunday.

O God, Who, by the voice of Thy Church, hast commanded that all should on this day assist at the Holy Sacrifice of the Mass, grant that the negligent may be drawn to obey this solemn precept, as also to sanctify by suitable devotion this day consecrated to Thee. Hear my prayer, I beseech Thee, O God, for the honour of Thy Son, immolated in the Holy Sacrifice, and Who liveth and reigneth with Thee and the Holy Ghost one God for ever and ever. Amen.

EXERCISE OF THE APOSTLESHIP AT VARIOUS HOURS.

For early morning (apart from the regular daily offering).

If we reflected a moment at the beginning of each day, we should recall to ourselves that before sunset, multitudes of mortal sins would be committed, innumerable souls would set their foot on

the descent leading to ultimate ruin, and many others would be plunged into troubles, entanglements, and miseries, involving in their train temptations and all sorts of evils, perilous for the eternal welfare of those souls. This glance would assuredly awaken in our hearts the desire to do what we could to avert some of the evils that day would witness. The thought thereof would infuse into us new fervour and a more generous longing to be faithful on our own part, that so we might help our brethren and thus contribute to promote the interests of the Sacred Heart. Let us then, on awaking, in addition to the usual daily offering, make use of the following formula, or some other containing the same intention:

O Sacred Heart of Jesus, I desire to obtain from Thee this day as many actual graces as possible, for souls who are in danger of sin; graces which shall prevent the sins that would otherwise have been committed, which will avert evils into which many souls would have this day fallen, and extricate them from the perils threatening their eternal salvation.

Another Prayer.

O Sacred Heart of Jesus, I offer Thee through the transfixed heart of Thy Immaculate Mother the trials and contradictions I shall have this day, in

order to obtain the actual graces which may prevent some soul committing the sin he otherwise would have done, (*or*) to obtain that some scandal may be averted, (*or*) the removal of a danger from some soul.

NOTE.—These and similar offerings will cause us to begin the day with greater fervour, because we shall begin it in the spirit of the Sacred Heart Itself.

AT NOON.

Apostolic intention in saying the Angelus.

The first *Ave Maria* may be said for those Catholics who are in mortal sin; the second for heretics and schismatics; the third for the heathen. Or, the first, to obtain for souls the grace of great modesty and purity of heart; the second, of perfect obedience and conformity to the will of God; and the third, to supplicate for the whole world the virtue of Christian mortification and the spirit of penance, being that in which the Word came down on earth to suffer and die for men.

THREE O'CLOCK.

The hour at which the Sacred Heart, broken with love and sorrow, breathed out Its last sigh into the Bosom of the Father, is one which should never pass unnoticed by an Apostle of Prayer. By

millions, the great mystery that was at that hour accomplished is forgotten as though it had never taken place. By millions of others it is absolutely unknown. How acceptable then to the Sacred Heart will be a remembrance of Its last agony at the very hour at which it took place, and how doubly precious when that remembrance is followed by some aspirations prompted by Its spirit of loving zeal.

1. O Jesus, Who at this hour didst die for us, have mercy on all those who crucify Thee anew. Remember Thy bitter Passion which Thou didst endure for them, and now that Thou art glorified, pray for them as Thou didst upon the Cross, saying: "Father, forgive them, for they know not what they do."

2. O Jesus, Who at this hour didst commend Thy Soul into the hands of Thy Heavenly Father, do Thou, I beseech Thee, commend to Him the souls who are now passing from this life to eternity.

3. O Sacred Heart, which thirsted for souls whilst agonizing on the Cross, by the memory of that Sacred Thirst, have mercy on the soul of *N.N.*, &c.

SEVEN O'CLOCK IN THE EVENING.

When pious persons are in the habit of making some aspirations of love and praise of the Adorable Mystery of the Altar, the Apostle of Prayer will in

addition be urged to breathe forth some short prayer that Jesus in His Sacrament of Love may be more known, more loved, more frequented, and that those who have abandoned Him, may be led to return to Him and to make reparation to His wounded Heart.

MID-DAY.

There is one portion of the day in which faithful souls are specially called on to remember our Lord, and to be mindful of His interests, from the fact that it is that portion during which He appears to be most forgotten. It is that which we have called *mid-day*, by which we mean the space of time from one till three or four o'clock. The morning devotions are then past, as also the hasty visit made by the teaching nun and pious girl in what is termed "the dinner hour," whilst the afternoon Rosary or Benediction services have not yet commenced. Men, women, and children seem then to be absorbed in the affairs of this world. Business and toil and hurry appear then sole masters of the hour. How grateful then to the Sacred Heart will be the loving aspirations which faithful souls, remembering His solitude, make at that time to our Lord. What a supplement will be their secret remembrance, for the forgetfulness of those who, immersed in the cares and affairs of this world, have not a thought to give Him. And more than this. The Apostle

of Prayer will think of those whose employments place them in dangerous occasions, whose virtue is exposed to the risk of being choked by the thorns of this world's cares, and he will, amid his own occupations, breathe a silent prayer for the preservation and salvation of his brethren.

EVENING AND BEGINNING OF THE NIGHT.

Who shall declare the snares that present themselves at the hour of nightfall for thousands of souls of every age? It is the hour of the spirit of darkness who prowls about seeking his prey, and laying his plots for their destruction. Then, indeed, may the friend of the Sacred Heart well exert his zeal in endeavouring to baffle the schemes of the arch-enemy of souls. A fervent aspiration to that end may be the means of saving a soul which would have been lost during the night that is approaching, or at least, it may prevent one or many mortal sins that would that night have been committed. Let this intention then enter largely into our evening devotions, or animate us even to form some special aspirations in relation to it.

1. Heart of Jesus! have pity on the souls who are in danger of falling this night into the power of Thy enemy. Turn away from them the dangerous occasions which are laid for them and let the attempts of the wicked one be defeated.

2. O Jesus, Saviour of mankind, show forth Thy power this night, by preventing the evil that is being designed from being accomplished.

3. Father of mercies! lead us not into temptation, but deliver us from evil this night and for ever.

4. O Jesus, Good Shepherd! follow after those poor sheep of Thine, who this night are tempted to stray from Thee.

DURING THE NIGHT.

Nothing is more recommended by the Saints than the practice of raising up the heart to God on awaking during the night. If we unite to this practice that of forming some short prayer on behalf of souls who are at that very hour buried in sin, or some brief act of reparation for the sins then being committed, we shall render ourselves still more agreeable to God because more like His only Son Who, whilst He was on earth, chose the night for retiring on the mountains "to pray." St. John tells us in his Gospel that, when Judas went out to betray his Lord, "it was night." And it is still the night that Satan chooses in a special manner for tempting souls to commit new treasons. A soul inflamed with love of the Sacred Heart and zealous for Its interests, will soon acquire the habit of utilizing even the few brief moments that may

interrupt its sleep, and much more still the hours of sleeplessness which suffering may produce.

1. Jesus, I love Thee, and offer Thee my poor love for the souls who are now offending Thee . . —My Jesus, mercy!

2. Save, O Lord, save the souls now rushing to their eternal ruin—save them, for they are Thine.

3. Holy Guardian Angels of the souls who are now in danger, (*or*) who are sinning during this night, pray for them.

Exercise of our Apostleship amidst our pleasures.

Even our pleasures may be utilized for the interests of the Sacred Heart, and the souls that love our Lord will not fail to do so. In the first place, when purifying our intention before engaging in any pleasure, we may easily add a *special* intention in the interest of our Apostolate, such as the resolution to be moderate in the use of what is enjoyable to us, *in reparation* for those who go to extremes in the use of pleasures and who outstep even the limits of conscience. To thank our Lord for the innocent pleasures He permits us, in order to compensate for the negligence of so many souls in this respect. To raise up our minds and hearts now and then to God, in the very midst of our natural enjoyments, protesting to Him that we love Him

above all things, and that if it were His will we would instantly forego the pleasure in which we are engaged. But above all, occasionally to remember the souls who sin in their pleasures, or who utterly forget God during the time they are engaged in them. A fervent aspiration to the Sacred Heart for such, need not for an instant interrupt our pleasure or check our mirth, but unknown to all besides, it will be marked by God and bear its fruit for eternity. The few practices we have mentioned, demand nothing more than what is required of us all by Christian mortification; we have merely suggested the addition of *an apostolic intention* in order to render them more precious to the Sacred Heart and subservient to Its interests.

1. My God, I am going to take this recreation—this pleasure . . . because Thou permittest it. I desire to glorify Thee as much in taking it as in my other occupations. I will not in any way exceed the boundaries marked by Thy holy will, and I will impose upon myself some restraints in order to satisfy for those who exceed in their pleasures . . .

2. Let me not forget Thee, O Sacred Heart of my Jesus, in the midst of the enjoyments I am about to engage in . . .

3. O Jesus, have mercy on the souls who offend Thee . . . who forget Thee amidst their pleasures.

4. Heart of Jesus! I offer Thee this restraint, this little mortification to my will, inclination, taste, sight, &c., for the souls who place no restraint upon themselves amidst their pleasures.

Method of hearing Mass for the intentions of the Holy League.

Before Mass, whilst recalling in general the desires and interests of the Sacred Heart, remember especially the Intention of the Month and the particular one of the current day in order to augment the fervour of your prayer during the Holy Sacrifice.

When the priest is at the foot of the altar saying the psalm *Judica me, Deus.*

O God! distinguish the souls that love Thee from the impious who abandon Thee and blaspheme Thy holy Name: deliver Thy little ones from the snares of the wicked. Thou art our strength, and when Thou seemest to reject us, we are made sorrowful by the enemies that afflict us. But where shall we fly if not to Thee, O pitying Heart of our God?

O Sacred Heart! Thou hast drawn me and conducted me to Thy Holy Mount, the One true

Church, and to Thy Tabernacle where I have found Thee, O Treasure of my soul! But this is not yet enough. Send forth Thy light to the uttermost ends of the earth, that it may bring others to the knowledge of Thy love and of Thy truth, that so together we may love and praise Thee.

And I will go unto the altar of God to thank Him for all His benefits and I will hope in Him for ever, for His mercies have no end.

CONFITEOR.

O God! let not the number and magnitude of my sins prevent the saving effects of these Holy Mysteries in my soul. I acknowledge my unworthiness to come into Thy Presence, but a humble and a contrite heart, O God, Thou wilt not despise. I come to this new Calvary as Magdalen came of old, in grief because I have crucified my Lord. I come like the penitent thief, acknowledging that I alone am the guilty one, justly deserving the punishment of my sins. I come like the Publican, striking my breast and saying: "O God, be merciful to me a sinner!" Let not my sinfulness prevent Thee from hearing my prayers for my brethren, or cause Thee to reject the offering of my heart which I make Thee in union with the Heart of Thy Divine Son about to be immolated upon this altar for the salvation of the world.

AT THE INTROIT.

O God, Who tellest us by Thy Prophet[1] that Thou delightest in mercy, and wilt cast all our sins into the bottom of the sea, cast them, I beseech Thee, into the ocean of the Sacred Heart, that Thou mayest behold them no more, and that they may no more rise up against us.

AT THE KYRIE.

Father of mercies, have mercy on the prodigals as yet far off, and draw them back to Thy Bosom.

Jesus, Whose Heart yearns for them, send forth Thy light to guide them.

Holy Spirit, Whom they have saddened by their resistance, draw them to Thy grace.

AT THE GLORIA IN EXCELSIS.

Unite in a spirit of thanksgiving with this hymn of the Church, or say:

O Lord, give unto all men that "good will" which will procure for them Thy peace, that peace which the Angels sang at the Birth of Thy Son, and which He purchased for us by His Precious Death.

AT THE COLLECT.

Unite with the Church in supplicating through the Mystery she is celebrating, or in invoking the

[1] Micheas vii. 18, 19.

Saint she is honouring, demanding the *special grace* in relation with that Mystery or the virtues for which that Saint was remarkable, not only for yourself, but for others.

Or say:

Give ear, I beseech Thee, Almighty and Eternal God, to the prayers which are offered Thee by Thy priest in the name of the whole Church. Hear him, O God, and give grace and salvation to all for whom he prays, through Jesus Christ Thy Son. Amen.

AT THE EPISTLE.

Grant, I beseech Thee, O my God, that the hearts of men may hunger for Thy Word, so that instructed by the teaching of Thy Prophets and Apostles, they may increase in faith, and in the knowledge of Thy ways. Amen.

AT THE GOSPEL.

O Lord Jesus Christ, grant that all nations may come to the knowledge of the saving truths contained in Thy Holy Gospel. Incline the hearts of Thy people to seek to know Thee better by the words of truth Thou hast left for our instruction, that so we may love Thee more intensely and follow Thy example more closely.

AT THE CREDO.

Unite with the Church in that glorious confession of faith, and then say:

O God, Who in Thine infinite goodness, hast led me to believe all that Thy Church teaches, give unto others the same grace, I beseech Thee, that with one heart and one voice we may confess the one true Faith, and be acknowledged by Thee as the sheep of Thy Fold, through Jesus Christ our Lord. Amen.

AT THE OFFERTORY.

(Unite yourself as closely as possible to the spirit of oblation in which the priest presents the Host and the Chalice. Offer to God, in union with these sacred gifts, your heart, your soul, your body, your whole being, and if you have any special obligations, or engagements made to God, this is the moment to renew them; as also if you have any particular suffering of mind or body, or any sacrifice to make, now it is that they should be laid upon the altar, that by union with the august and all-holy Sacrifice about to be offered up, they may be sanctified, consecrated, increased in value, and made efficacious for yourself and for those for whom you pray. The following or similar words may be used if required, but the intention of the heart suffices.)

Accept, O God, I beseech Thee, these sacred

gifts which Thy priest offers unto Thee. I unite myself to this holy oblation, and as by Thy Almighty power Thou wilt change this bread and wine into the Body and Blood of Thy Son and our Lord Jesus Christ, so I beseech Thee, change everything within me into the love of Thee and the desire of Thy holy will. Take, O Eternal Father, take this worthless heart of mine and make it all Thine own. I renew my (*sacred engagements,*) obligations, and my resolution to discharge them faithfully, and I lay them upon Thy altar. I offer Thee moreover (*this sorrow . . . affliction . . . suffering . . . this sacrifice which Thou askest of me.*) I offer all to Thee in union with this pure oblation which Thy Divine Son is going to offer to Thy eternal glory and for the salvation of the whole world.

AT THE LAVABO.

O Lord, Who hast said that the pure of heart are blessed because they shall see God, purify the hearts of that vast multitude who cannot recognize Thee or the truths Thou hast revealed, by reason of their malice and their sins. Purify, likewise, our hearts who assist at this Holy Sacrifice, that our prayers and oblations may be acceptable to Thee for ourselves and for our brethren.

AT THE ORATE, FRATRES.

Pour out in abundance upon him who stands before Thy altar, O God, the gifts of Thy Holy Spirit, that, being clothed with the holiness becoming his sacred office and the great function he is performing, his prayers may be acceptable unto Thee for all Thy people. Amen.

AT THE PREFACE.

Holy Father! Eternal God! it is truly just and right that we should give Thee thanks at all times and in all places, that we should adore Thee for what Thou art in Thyself, and thank Thee for what Thou art to us. Therefore, through the Heart of Jesus Thy only Son, and in union with Him, we lift up our hearts and voices in highest praise. Through Him the Choirs of Angels adore Thee, praise Thee, and thank Thee for all Thy wonderful works, and joining our voices to theirs, we too would supplement the praise which many souls refuse Thee. With them we prostrate before Thee, saying:

Sanctus, Sanctus, Sanctus; &c.

AT THE CANON.

Receive, O God, this most Holy Sacrifice at the hand of Thy priest, as Thou didst receive the same Lord Jesus when offered up to Thee by Simeon in

the Temple, and as Thou didst accept Him when He offered Himself upon the Cross a Bloody Victim for our sins. Receive Him for all those intentions for which His Sacred Heart is ever pleading. . . . His intentions are mine, and mine are His. All for whom He is about to immolate Himself upon this altar, I present to Thee. For all the interests of Thy glory I, too, offer myself to Thee in union with my Jesus. . . . O my soul, my heart, my senses! "*let us go and die with Him.*"

AT THE ELEVATION OF THE HOST.

Adoremus in æternum Sanctissimum Sacramentum!

Hail! true Body which hung upon the Cross and bled to death for the whole world's salvation! Hail! Thou Whose Side was pierced, that we might enter in and make Thy Heart our Home!

AT THE ELEVATION OF THE CHALICE.

Adoremus in æternum Sanctissimum Sacramentum!

Hail! Precious Blood, flowing even to the last drop upon the Cross for man's salvation. Hail! Price of our redemption! O Blood of my God Incarnate! I adore Thee.

AFTER THE ELEVATION.

Look down, O God, from Thy sanctuary and

from Thy high habitation in the heavens, and behold this Sacred Host which the great High Priest, Thy Holy Child, Lord Jesus, offers Thee for the sins of His brethren, and have mercy on the multitude of our iniquities. O Lord, hear, O Lord, be appeased, hearken and do; delay not for Thine own sake, for Thy name is invoked upon the Holy City (the Church) and upon Thy people, and deal with us according to Thy mercies. . . .

Look down, O Eternal Father, upon the Face of Thy Christ now present upon this altar, with that complacency with which Thou didst regard it when it was upraised to Thee in prayerful agony on the Cross. Listen to the pleadings of His Sacred Heart. Listen to the Voice of His Blood, which calls to Thee, not for vengeance, but for mercy and grace for all men. I offer it to Thee in adoration, in thanksgiving, in expiation, and in supplication, and especially for *N.N.* . . . &c. . . .

O Holy Father, I lie prostrate at Thy feet abyssed in my unworthiness. I have sinned against Heaven and before Thee and am not worthy to lift up my eyes to Thee. But it is Jesus, my atoning God, Whom I offer up to Thee; Jesus is my Priest, my Victim, and my Holocaust; I offer Him to Thee. Jesus is my Prayer; I offer Him to Thee. Jesus is my Thanksgiving, my Adoration, and my Praise; I offer Him to Thee. Jesus is my

Zeal and Yearning for Thy honour and glory; I offer Him to Thee. Jesus is my Satisfaction for all my sins and for those of my brethren, and for all I offer Him to Thee. May the Divine Victim immolated upon this altar, turn away Thy just anger, O God, and as His Oblation is offered for all and for each, so upon all and upon each in particular, do Thou have mercy, O Eternal Father.

AT THE MEMENTO FOR THE DEAD.

Remember, O Father of Mercies, Thy servant who are gone before us with the sign of faith and who, in patient suffering, await the hour of their deliverance. Let the sighing of the prisoners come in before Thee, and let the Precious Blood of Jesus plead for them their freedom.

AT THE PATER NOSTER.

(Here, more and more dilate your heart, and have the intention of embracing all that Jesus designed in this prayer of prayers. Unite with the priest in repeating it, and to the Heart of Jesus in Whose Name he says it.)

You may then add the following, if so disposed: *Our* Father! Father of every race and tribe and tongue; therefore, I pray for all, for all are my brethren in Jesus. By all creatures throughout the world let Thy Sacred Name be hallowed; let Thy

Kingdom come to all men, that Thou mayest reign over the whole earth; may Thy holy will be known, loved, and embraced by all and by each, and in particular by *N.N.*, &c. Give to all their daily bread—the bread which is necessary to sustain their life, and oh! above all, that supersubstantial Bread which alone can support the life of the soul: Thy word, Thy will, and the Body of Thy Son by which we shall live for ever. Forgive us all the evil we have done against Thee, against each other, and against our own soul created to Thy image and likeness. I ask this forgiveness for all my brethren, even as I forgive whatever they may have done, or said, or thought against me. And, oh! let us not fall into temptation, neither suffer us to be tempted above our strength. And deliver us, as Thou alone canst, from all evil in this life and in the life to come. Amen.

Prayer of the Heart of Jesus, I unite myself to thee!

AT THE AGNUS DEI.

Remember, O Lamb of God, the price at which Thou didst redeem the world, and draw the whole world to Thyself. Meek Lamb of God, give to the world Thy peace, as Thou didst give it to Thy Apostles when Thou didst breathe upon them, saying: *My peace I give unto you.*

AT THE COMMUNION OF THE PRIEST.

O God, Who hast commanded that Thy priests should be holy, grant that the soul of him who is now receiving his Lord Thy Son, into his heart, may be freed from stain, and that no earthly affection may cleave to him who is made partaker of so great a Sacrament and the minister of such Divine Mysteries.

For Communion or Spiritual Communion, see the Exercises, pages 170 *and* 171.

AT THE POST COMMUNIONS.

Pour forth, O Lord, upon all Thy faithful, the Spirit of Thy love, that Thou mayest make those to be of one mind and one heart who have been present at the Holy Sacrifice wherever it is offered throughout the world this day.

AT THE ITE, MISSA EST.

I thank Thee, O my God, for the grace by which Thou hast chosen me and those here present to assist at these Divine Mysteries, and I pray for those who are absent, from whatever cause it may be, that they may be brought to be made partakers of the same.

AT THE BENEDICTION.

Let Thy blessing descend upon us, O God, by the hand of Thy priest, and confirm us in those

good resolutions with which Thou hast inspired us during this Holy Sacrifice. I ask Thy benediction, also, for all those who are unable to be present, especially for the sick and afflicted, and for *N.N.*

AT THE LAST GOSPEL.

O my God, I thank Thee for the knowledge Thou hast given me, and all Thy faithful, of Thy Son, our Lord Jesus Christ. Grant that He may be no longer in the world without being known by it; no longer in the midst of His own without being received by them. May His grace and His truth attract all our hearts and render them docile to His Voice. And when we hear those words: *And the Word was made Flesh, and dwelt among us*, may we remember at what a cost He has redeemed us, and cheerfully consent to share with Him His suffering life on earth. Amen.

AFTER MASS.

O my Jesus, may I go forth from this holy place with my heart full of Thee, full of the thought of Thy great love for men, and of the desire to make known that love to my brethren. O would that all the world had knowledge of it! May I go forth, as the multitudes descended from Calvary, striking their breasts, and proclaiming Thy justice, and with a greater desire to make Thee known, loved, and adored by all men.

SHORT EXERCISE FOR HOLY COMMUNION.

Intention.

Heavenly Father, I desire to offer Thee this Holy Communion of the Body and Blood of Thy Divine Son, for all the intentions of His own Sacred Heart, and especially those which, by His inspiration, we are recommended to pray for during this month and upon this day. Moreover, I desire particularly to offer it for (*such and such a Mission, or person, or conversion, &c., &c.*). These are interests dear to the Sacred Heart; therefore, O Heavenly Father, Thou wilt recognize in the prayer I offer for them, the Voice of Thy Son dwelling in my heart and praying within me.

(*The ordinary acts of faith, contrition, love, desire, &c., are not inserted here, as they may be found in every prayer-book. Moreover, we restrict ourselves to what has special relation with the object of the present work: Apostolic Prayer, and reparation to the Sacred Heart.*)

PRAYER AFTER HOLY COMMUNION.

My Jesus, now truly living with me, animate me, I beseech Thee, with the desires of Thine own loving Heart. Make of me a true Apostle of Prayer, a true repairer of the wrongs and sorrows of Thy wounded Heart. . . . Let no selfish interest absorb my thoughts or render me unmindful of aught that

touches Thy dear glory. . . . O Sacred Heart, what may I not dare to ask Thee now that Thou art living and beating within my breast? . . . I will make a feast for Thee, O Jesus, and I will bring in before Thee many poor sinners, and plead with Thee their pardon, . . . especially the pardon and conversion of *N.* and *N.* . . . I will plead for those "*other sheep*" yet far away, but for whom Thy Heart is yearning, that they may come into the true Fold and may know Thy Voice and follow it. I will plead for the dying, and those who are now summoned before Thy judgment-seat, and for the dear departed ones who still linger in the purifying fires. O Jesus! I pray for all whom Thou dost love, I plead for all whom Thou dost yearn to pardon. Oh! that the whole world knew the riches of Thy Sacred Heart!

REPARATION.

My Jesus! I desire to love Thee for all those who do not love Thee; to hear Thy Voice and obey its teachings for all those who do not heed it. If I forget Thy sorrows, O Sacred Heart, let my right hand be forgotten; if I do not remember Thee, O wounded Love of my God, let my tongue cleave to my palate. The memory of Thy woes shall mingle with all my thoughts, and the desire to repair them and to draw others to repair them shall,

by Thy grace, be the passion of my soul. O Love, O Jesus, O God Incarnate! Thou art not known, Thou art not loved. I will give no rest to my heart until I find many true lovers and repairers of the wounded Heart of my God.

I carry within me the God of my heart and the Heart of my God! (*Blessed Margaret Mary Alacoque*).

O Lord Jesus! do Thou henceforth alone live within me. May the tongue whereon Thou hast rested never move to utter words other than such as would proceed from Thy meek and humble Heart. May the thoughts of my heart be in unison with Thine. May that mind which is in Thee be likewise in me. May I be consumed with the same desires; may I be one heart, one soul with Thee, O Jesus, Whom I bear within me. And let this union of my heart with Thine shed its influence over my whole life and conduct at all times and in all events, that so I may be able to draw other hearts to love Thee, and to devote themselves to Thy interests. This is the desire, O my Jesus, with which Thou dost inspire me:—that Thy sweet Name may be hallowed, that Thy Kingdom may come, and extend, and triumph over all hearts and nations, and that Thy will, which is ever one with Thy Father's, may be perfectly accomplished. Amen, Amen.

Prayer to our Lady after Holy Communion.

O my sweet Mother Mary, Mother of Him Whom I hold within my heart, keep that heart which thy Jesus has chosen this day for His dwelling; defend it by thy ceaseless prayer, and obtain for me that the Spirit of my Jesus abiding with me, may continually remind me of the Gift of gifts I have received, and inflame my heart with love and with all holy desires. Pray for thy child, O dearest Mother, that the soul of him who has been a living tabernacle for the Eucharistic God, may seek in all things the glory of that God and the interests of His Sacred Heart.

Prayer when assisting at Benediction.

O Jesus, Who art about to give Thy benediction to me, and to all who are here assembled, I humbly beseech Thee, that it may impart to each and all of us the special grace we need. But more than this I ask. Let Thy blessing go forth far and wide. Let it be felt in the souls of the afflicted who cannot come hither to receive it at Thy feet. Let the weak and tempted feel its power wherever they may be. Let the poor sinner feel its influence, arousing him to come to Thee. Let it cross the seas and animate and comfort the missioner far

away from home and brethren, and toiling for the love of souls so dear to Thy Sacred Heart. I humbly beg Thy blessing for *N.* and *N.* . . . &c., and may it effect that salutary purpose for which, O Lord, Thou dost so lovingly impart it. Amen.

VISITS TO THE BLESSED SACRAMENT.

I.

First Act.—Adoration and love of the Sacred Heart in the Adorable Sacrament. Then reflect a moment on the solitude of the Divine Captive, on the small return of love He receives for the love which retains Him in the Tabernacle day and night, century after century; on the many blasphemies and outrages of which He is the Victim; and let your heart expand before Him in the sentiments of love, and of desire of reparation which such reflections will tend to produce.

(*Forms* of reparation are conducive rather to dry up the heart than to soften it. Too many words have a similar effect. Let the heart rather melt before that Living Furnace enclosed within the Tabernacle, or speak the language of silence, heart to Heart, as friend with Friend. If, however, a form is required, they may be found in abundance into her books.)

THE VOICE FROM THE TABERNACLE.

"I am forgotten as one dead from the heart." (Psalm xxx. 13.)

One poor heart at least will remember Thee, O Hidden God, O all-loving Saviour, Who dwellest here alone and neglected. But that one poor heart would bring Thee innumerable others; hearts more capable of serving Thee, more worthy of Thee. Yes, my Jesus, Thou art, alas! forgotten. And yet, Thou never forgettest those who forget Thee. But better even to forget Thee than to revile Thee —to outrage Thee. How many, O Lord, of those who now forget Thee, may one day become Thy most loving and faithful repairers! Speak, then, O my Jesus, the word which will remind them of Thy Sacramental Presence amongst us. Whisper in their souls that *Remember Me* which shall arouse them from their lethargy and bring them to Thy feet.

II.

THE VOICE FROM THE TABERNACLE.

"Hitherto you have asked nothing in My Name. Ask, —that your joy may be full." (St. John xvi. 24.)

O Jesus! in these words, I hear Thy Heart speaking to me, and inviting me to extend my desires, to dilate my heart, to embrace the whole

world in the arms of apostolic charity. Thou showest me too, in what the joy of a true apostle consists; in bringing souls to Thee, in extending Thy reign, in propagating the knowledge of Thy Heart's love far and wide. Henceforth, then, O most loving Jesus, I will set no limit to my desires —no bounds to my petitions. I will not cease to pray until the "nations have been given Thee for Thine inheritance"—the nations which as yet are sitting in the darkness of infidelity. And those nations which have forgotten Thee, which have driven Thee from their midst,—O my Jesus, have mercy on them, pardon them, and spare them. Listen to my pleading too, for those who most offend Thee, and if I grow too bold in what I ask, remember, O my Jesus, Thou hast said, "Hitherto you have not asked anything in My Name. Ask, and you shall receive, that your joy may be full." Now, my joy cannot be full until all nations are converted to Thee, until all hearts know Thee, adore Thee, and love Thee in Thy Sacrament of Love, until Thy Kingdom is extended and established throughout the world. Nothing less than this do I ask, O Heart of Jesus, here present in the Tabernacle.

III.

THE VOICE FROM THE TABERNACLE.

"I am the Good Shepherd, and My sheep know My Voice. . . . And other sheep I have that are not of this Fold; them also I must bring, and they shall hear My Voice." (St. John x. 14—16.)

How sweet it is to me to think of Thee in that character of Good Shepherd, as Thou lovest to call Thyself, in order to gain our confidence and to take from us all fear. Thine own sheep,—and I am one of them, my Jesus,—know Thy Voice, and oh! may we follow Thee wherever that Voice shall call us. But what is this Thou sayest: that there are other sheep whom Thou *must* bring, as if without them Thy Heart could not be contented? And thus indeed it is. "I *must* bring them," Thou sayest; and in those short words Thou dost reveal to us the need, the thirst, the loving desire of Thy Sacred Heart. O Sacred Heart of my Saviour, yearning to draw all to Thyself, I unite myself to Thee; I offer myself to Thee to be Thy poor, weak instrument in leading souls to Thee. I long to satisfy the need of Thy love; and for this, I will pray unceasingly until those "other sheep" are brought to Thee, until they have yielded to Thy grace which seeks them, and until they hear Thy Voice and follow it. O sweet necessity of the

Heart of Jesus which cannot be satisfied until those "other sheep" be brought. Hasten the day, and grant that I, and all the apostles of Thy Heart, may contribute, by prayer, to hasten it.

IV.

THE VOICE FROM THE TABERNACLE.

"The harvest is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that He may send forth labourers into His harvest." (St. Matt. ix. 37, 38.)

My Jesus, I hear Thee asking for help in Thy work of salvation as if Thou wert not rich and powerful enough to provide for every need. But Thou dost desire to associate to Thyself fellow-labourers in the harvest of souls. Not only wouldst Thou have Apostles of the Word, but also Apostles of Prayer whose united and devoted supplication shall raise up to Thee those other apostles, confessors of the Faith, and martyrs. O Jesus! Lord of the harvest, the fields are white for the harvest. Millions of souls await the coming of Thy messengers who may break to them the Bread of Life and teach them to know Thee and to love Thee. My Jesus, listen to my prayer which I make to Thee according to Thy desire. "Pray the Lord of the harvest," Thou sayest. Thou art that Lord, and the harvest is the souls whom Thou art yearning to gather into the garner of Thy Sacred

Heart. Raise up to Thyself those messengers who may carry the glad tidings of salvation throughout the world, that so the ripe fields may be harvested, and Thy loving Heart consoled.

V.

THE VOICE FROM THE TABERNACLE.

"Is thy heart right, as My Heart is with thy heart?" (4 Kings x. 15.)

Dear Lord, I hear Thee gently ask me if the love of my heart corresponds to Thine; if it shares in the desires of Thine, in Its joys and in Its sorrows. Alas! my Jesus, prostrate before Thee, I have only a heart to offer Thee humbled at the sight of its own coldness, its own unlikeness to Thine. Where is the ardour of my love for Thee, and for the souls who are so dear to Thee? Where is my sorrow for their loss, for their separation and estrangement from Thee? Where my joy at their return? And the sorrows of Thy Church, and of Thy Vicar, and the persecution of Thy priests and Thy consecrated spouses, and the infidelity of nations—where is my sympathy with Thee, O Heart of my God? Well mayest Thou ask me if my heart is right with Thine as Thine is with mine! And how is Thy Heart right with mine, my Jesus? for I love to hear Thy Voice speaking to me from

the Tabernacle. . . . My Heart feels for your every sorrow, even those which are caused by your sins; all that touches you touches Me. I sympathize in all your difficulties, troubles, and afflictions, and I rejoice in your joys when they are just and innocent. I long to give you more joy—truer, deeper, and more lasting joy—My own joy which nothing created can take from you. My Heart is so "right" with yours, that willingly It sacrifices whatever can procure your good. It immolates Itself for you, and rejoices to do so, in order that you may live and rejoice eternally. And much more than all this does My Heart do for you, which you will only know when all Its secrets shall be disclosed to you in My Kingdom above. . . . O Jesus! O Jesus! let me ponder Thy words in silence, under the shadow of Thy Tabernacle, that my heart may become right with Thine as Thine is with mine.

VI.

THE VOICE FROM THE TABERNACLE.

"If indeed you mean to make Me King, come ye and rest under My shadow." (Judges ix. 15.)

Not only, O my Jesus, do I desire Thee to reign over my poor heart, but I desire that Thy Kingdom may extend to the ends of the earth, and that Thou mayest reign in every soul. Yes, in order to attain

this, I will do my part at least; I will "rest under Thy shadow," under the shadow of Thy Cross, with Thy Blessed Mother and Thy faithful friends; under Thy Standard, which means struggle and suffering, contradiction and pain. O my Lord and my King, if thus I can contribute to promote Thy reign, to hasten the coming of Thy Kingdom, to draw souls to become subject to Thy gentle and loving Kingship, how little I should esteem the sufferings that might be the price of such a gain for Thee, of such a triumph for Thy Sacred Heart!

VII.

THE VOICE FROM THE TABERNACLE.

"You will not come to Me that you may have life." (St. John v. 40.)

How many, how many there are, O my Jesus, to whom this touching complaint of Thy Sacred Heart applies! How many even amongst us who call ourselves, and who wish to be Thy friends!—Yes, and this is the sorrow of sorrows to My Heart, that even those who love Me seem to distrust Me, and remain far off from Me whilst I am yearning to receive them. Who knows your sins as I know them? Do I for that forsake you, reject you, or no longer desire your salvation? Who knows your weaknesses, your temptations, as I know them?

Do I for that despise you? Oh, you who kneel before Me at this moment, know that I say the truth when I tell you that not to your dearest friend or nearest kindred would you reveal the secrets of your soul that I know, and yet, you will not come to Me, you have not confidence in Me, not at least the confidence that My Heart desires and has a right to expect. And as it is with you, so it is with countless others. "You will not come to Me, that you may have life."—My Jesus! my Life, without Whom I cannot live, too often I have treated Thee thus, but it shall be so no longer. I have heard Thy tender complaint, and my soul has melted at Thy Voice. Not only will I come to Thee under all circumstances and in spite of all temptations, but I will strive to draw others to trust in Thy love, that they too may come to Thee in their temptations, in their weaknesses, in their falls, that Thou mayest raise them up and give them life. O my Jesus, let this complaint of Thy loving Heart continually abide in my memory, impelling me to pray that souls may come to Thee, as Thou dost desire, to draw the waters of life everlasting from the saving fountains ever flowing from Thy wounded Heart.

VIII.

THE VOICE FROM THE TABERNACLE.

"Lovest thou Me?" (St. John xxi. 16.)

How sweet is Thy voice, O my Jesus! how clearly do those three words which it utters tell us that Thou hast a Human Heart, and that Thou knowest the secret of touching ours. "Do you love Me?" Thou sayest. O let me pause awhile on that demand of Thy Sacred Heart. . . . "Lord, Thou knowest all things; Thou knowest that I love Thee." Again, what sweeter words than these can be uttered by the human heart—for it is the heart that speaks, O Jesus, by the lips, and even without them. Thou knowest, then, that I love Thee, in spite of my many faults, my weakness, my temptations, and Thee, at least, I may love without any limit, without any fear of exceeding. I may pour out my whole heart and soul in love of Thee, O Jesus, and still I may go on loving and never shall attain the measure Thou desirest, for to the love of Thee, O my God, there is no measure. . . . Your love is sweet to My Heart, and to love Me is rest and refreshment for yours, but if you love Me, prove it by taking to heart My interests. When Peter said he loved Me, I told him to feed My lambs and My sheep, and so to prove his love. When Magdalen, who loved Me

so passionately after her repentance, wished not to leave My feet, I bade her go and carry the tidings of My Resurrection to My Apostles. When another, out of whom I had cast a devil, besought Me that he might stay with Me, so much had love obtained the mastery over him, I would not permit him, but tested his love by his spirit of sacrifice, and sent him to be an apostle in his way, among his friends and neighbours.[1] So I say to you, who now kneel before Me telling Me that you love Me, do not be contented with your own personal salvation and sanctification, nor with that of your family and circle of friends; enlarge your heart, all are Mine, all tribes and nations and races; the just are Mine, and the sinners are Mine, the rich and the poor, the learned and the ignorant; for all I died, all of them I love. If then you love Me, love all that I love, *feed* them, by distributing to them the riches I have given you: riches of grace, of knowledge, of faith, of charity—all this is done by apostolic prayer,—the prayer of My Sacred Heart. O soul, who tell Me that you love Me, prove it by your zeal for My dearest interests. —"Lord, Thou knowest that I love Thee!"

[1] St. Mark v. 18—20.

IX.

THE VOICE FROM THE TABERNACLE.

"Lazarus is dead, . . . but let us go to him."
(St. John xi. 14, 15.)

Thou invitest me, O my Jesus, as Thou didst invite Thy Apostles of old, to co-operate with Thee in the resurrection of a soul—the soul of one of my brethren. "Let *us* go to him," Thou sayest; Thou, by Thy grace, and I, working with Thee, by prayer. Oh! how sweet is that invitation to my heart. By it, I feel that Thou dost love to have associates in Thy work—then, whatever else may fail me, I still have something for which to live, for which to labour and to suffer. O my soul, "*let us go that we may die with Him.*" My Jesus, day by day Thou mystically diest upon the altar, renewing Thy death on Calvary for the souls Thou lovest so well. And I will unite myself day by day, and hour by hour to Thy mystic death, sacrificing to Thee my will, my inclinations, my self-love, that so I may correspond with Thy invitations. How many, O my Lord, are dead and buried in the grave of sin,—and Thou awaitest but the tears, the prayer of some suppliant soul in order to call them forth. I would be that soul, O Jesus; as Thou wast moved by the tears of Magdalen, even to weep Thyself,

so let my sorrowful supplication touch Thy Heart and dispose Thee to call forth from the tomb of sin this brother who is dead.

X.

THE VOICE FROM THE TABERNACLE.

"My Heart is broken within Me." (Jerem. xxiii. 9.)

O Divine Mourner, dwelling in the Tabernacle, I hear Thy sorrowful complaint, and I desire to console Thee. Yes, my Jesus, after all Thy love, all Thy benefits, in spite of all Thy attractions, and all Thy sufferings, still men go on breaking Thy Heart with sorrow for their sins. And, alas! I have been one of those to "add to the grief of Thy Wounds" by my many infidelities. But, my own loved Jesus, it shall be so no longer, and my reparation shall be to endeavour in every way, but above all by prayer, to lessen the number of sins that are committed against Thee. Oh! wounded, pierced and broken Heart of Jesus, receive me as Thy repairer. Let me mourn with Thee, O my Jesus, the decrease of faith, the blasphemies uttered against Thy holy Name, the crimes that are committed throughout the entire world, the apostacies of men and of nations. And as Thou canst not really suffer any more, my Jesus, I offer myself to suffer in Thy stead, or rather I

offer Thee my poor heart and soul that Thou mayest suffer in me, Thy member, what Thou canst no longer suffer in Thyself. Thou in me, and I in Thee, O may we have but one heart between us, to love, to pray, to suffer, and to immolate. O Sacred Heart, may I live for thee alone, to repair Thy wrongs, to contribute to stay the evil of sin with which the world is deluged, to comfort Thy loving Heart as I would have wished to have done in Thy bitter Agony. Amen, Amen.

XI.

THE VOICE FROM THE TABERNACLE.

"Somebody hath touched Me." (St. Luke viii. 46.)

My Jesus! see the multitude thronging around Thy Tabernacle; see this vast temple full of souls, and dost Thou say, "*Some one* hath touched Me"! Only *one*, O Lord, out of all this vast assembly! . . . Ah! many of those who are in My Presence think but little of the Hidden God in the Tabernacle. There are many who scarcely offer Me a prayer, or if they pray, their prayer has not the qualities which touch My Heart. But I repeat, "*Some one* hath touched Me." It is that soul unnoticed, uncared for, alone in the world, that afflicted one whose miseries no human means can alleviate;[2]

[2] St. Mark v. 26.

who recognizes that I alone can comfort it and who, with profound humility casts down at My feet the burden of its woes, and though convinced of its unworthiness, trusts Me still. It is again that other soul who, grieved at the little return of love I meet with from so many Christians, forgets its own personal sorrows in its loving desire to atone for Mine, and to mourn with Me the loss of souls. Such souls *touch* Me in a manner far different to the multitude. I see in them the image of My own unselfish love, and I yearn to comfort and relieve them. Their prayer for their brethren, My unfaithful children, pierces My Heart, and virtue goes out from Me to pardon and to heal. It is thus that *some one* has touched Me. . . . O Jesus, may I touch Thee with that efficacious touch which shall open the fountains of Thy loving Heart and cause grace to flow from thence in torrents on the world, on Thy Church, on souls, on *N.N.*

XII.

THE VOICE FROM THE TABERNACLE.

"Come to Me . . . and you shall find rest to your souls."
(St. Matt. xi. 28, 29.)

For more than eighteen centuries this invitation and this promise have resounded through the world. Too many have paid no heed to them, but countless

others have never wearied of listening to them, of meditating them, and of treasuring them up in their hearts. "Come to Me," for nowhere else shall you find the rest you crave. Come to Me, ye sorrow-laden, for no one as I can understand your grief. I know the weight of your cross, its special perplexities, its aggravations. I know all the secret folds of your heart. Try as you may to disclose your inner self, even to the dearest friend, you will never succeed in making him understand you as I do. I have willed it to be thus. It is an effect of My Divine jealousy, for I desire to be your Supreme Confidant, your Supreme Consoler. I, Jesus in this Tabernacle, am the God Who created you, the Saviour Who redeemed you, and the Paraclete to console and strengthen you. "Come to Me" then, with your griefs, your disappointments, your secret sorrows, your fears, your struggles, your sins. Come to your Jesus Whose Heart is ever open to embrace you and to shelter you. Come to Him Who knows all, compassionates all, and Whose Heart yearns to comfort and to remedy all. . . . But yet another motive should draw you, My friends, to come to Me. There is no reparation sweeter to My Heart than confidence in Its love, than correspondence to Its tender invitation. Where is the friend who is not rendered *more* a friend for the confidence that is reposed in him?

Where is the human heart, that does not thrill in being made the depository of the sorrows of another? Those human hearts are the image of Mine. Come then to Me, if you would atone for those who fly from Me. Come to Me and lay your sorrows, your disappointments, your discouragements in My Wounded Heart. There they will become divinized by My touch, and My Heart will be consoled because you have chosen Me, and not another for your Confidant. Oh! yes, poor stricken ones! Come to Me, and I will give you rest.

O Jesus, when my sorrow
Seems more than I can bear,
I'll come to Thy dear Altar
And lay my burden there.

And there upon Thy Bosom
I'll shed the silent tear,
And tell the tale of anguish
Too deep for human ear.

(The few visits to the Tabernacle given above are intended to suggest a manner of visiting the Blessed Sacrament *as an Apostle of Prayer* as well as a lover of the Sacred Heart. They have by no means been placed here with the desire of their *superseding* other methods which may present themselves more readily, or which may be inspired by the Spirit of God.)

THE HOLY HOUR.

If there be one hour and devotion which in a special manner seems to be exclusively consecrated to the exercise of reparation, and union with the Sacred Heart in prayer for Its own interests, assuredly it is that which is generally known as the *Holy Hour*, or that in which on the night of His Sacred Passion, our Lord prayed, sweat Blood, and was agonized in the Garden of Gethsemane. Let us keep, then, our ordinary petitions for other moments, and let us, at least for this hour, try to forget ourselves and our personal intentions, however good they may be, and let us, by pure love of our Lord, and desire of repairing His griefs, place ourselves in spirit at His side and watch with Him, in accordance with His invitation.

Offering of the Holy Hour.

My most sweet Jesus, I desire during this hour to "watch" with Thee, and by the love of my poor heart to console Thee for the bitter sorrow which overwhelmed Thee in the Garden of Gethsemane I desire to forget myself and all that concerns me excepting my sins, the foresight of which caused Thee so much suffering in Thine Agony, and as I was a cause of sorrow to Thee then, so now I desire to be to Thee a consolation. . . . I offer

Thee, moreover, this hour of prayer and reparation for the triumph of the Church, for the conversion of souls and of nations, and for every other intention for which Thou didst pray, sweat Blood, endure Thy Agony, and accept Thy bitter Passion and Death. Angel of the Agony, help me so to pass this Holy Hour that I may console the Heart of my Jesus and promote His interests throughout the world.

Acts by which to unite oneself to the Heart of Jesus praying in the Garden of Olives.

Heart of Jesus, praying for those who are *at this hour* sinning against Thee, I unite myself to Thee.

Heart of Jesus, praying for all tried and tempted souls, I unite myself to Thee.

Heart of Jesus, praying for all Thy holy pontiffs and priests until the end of time, that their "faith may not fail," I unite myself to Thee.

Heart of Jesus, praying for every afflicted and sorrow-stricken soul, and enduring their sorrows in Thyself, I unite myself to Thee.

Heart of Jesus, uttering Thy loving *fiat* to every grief Thou shouldst bear for man's salvation, I unite myself to Thee.

By the fear Thou didst will to endure for us, sanctify our fears of suffering, of death, and of judgment, O Sacred Heart.

By Thy sadness even unto death,—have pity on the souls who are now bowed down with sorrow, and give them grace to say in union with Thee: "My Father, if this chalice may not pass from Me, Thy will, not Mine be done."

By Thy thrice repeated prayer, O Heart of Jesus, give us grace to persevere in prayer amidst our sorrows and temptations.

O Heart of Jesus in Thine Agony, have pity on the souls who are now in the agony of temptation.

O Jesus, Whose Heart was sick unto death at the vision of the sins which would be committed until the end of time, make known to us all the malice of sin and give us an ever-increasing horror of it for Thy sake.

O Jesus, sweating Blood in Thy mortal anguish; may we resist even unto the shedding of our blood rather than ever wilfully sin against Thee.

O sorrow of the Heart of Jesus in Gethsemane, I will never forget thee.

O Prayer of the Heart of Jesus in Gethsemane, I will never forget thee.

O Agony of the Heart of Jesus in Gethsemane, I will never forget thee.

O Sweat of Blood of Jesus in Gethsemane, I will never forget thee.

For Thy boundless sorrows, O Heart of Jesus, I desire to console Thee.

For the shame Thou didst feel at the sins of the world which were laid upon Thee, O Jesus, I desire to console Thee.

For the cruel betrayal of Judas which closed the hour of Agony, O Heart of my Jesus, I desire to console Thee.

For all the outrages Thou didst receive during this night of Thy Passion, and for the renewal of them now by so many souls throughout the world, O my Jesus, I desire to console Thee.

It will be advantageous for those who are in the habit of watching the Holy Hour, to read and re-read the passages in the Gospels which tell us of the Prayer, Agony, and Bloody Sweat of our Lord in the Garden.

By becoming familiar with the history of it, they will find more facility in representing to themselves what then took place, and will thus be enabled more easily to form acts and to pray in accordance with it. Let us never forget that Jesus had then present to His mind, weighing on His Heart, and violating His all-holy Soul the sins of the whole world, from the beginning until the end of time. If we reflect upon this, reparatory acts, acts of love, contrition, and condolence, together with prayer for all those objects for which He endured such anguish during that Hour, will, as it were, naturally

present themselves, and the acts thus formed and the prayers by this means elicited, will be far more full of unction than such as are read from any book, however appropriate it may be.

UNION WITH THE PERPETUAL SACRIFICE OF THE ALTAR.

The devotion of *Union with the Altar* does not consist in simply uniting oneself in the *daily* Mass at which we assist, either actually or spiritually, in the church near which we may reside, but in uniting ourselves hour by hour to our immolated Saviour in His Itinerary throughout the world. Thus is rendered practical and efficacious that custom, so much recommended, of making an offering at the beginning of each day, of all the Masses that shall be said, with the intention of spiritually assisting at them. No practice could be more grateful to the Heart of our Divine Redeemer, Who the night before He suffered, asked so touchingly for a *remembrance;*[3] neither could any be more in harmony with the spirit of the Apostleship of Prayer, since its direct tendency is evidently to enlarge the horizon of the soul's eye, to dilate the heart, and to unite its desires and

[3] St. Luke xxii. 17.

intentions in a comprehensive manner to those of the Heart of Jesus.

For a fuller development of this consoling and Apostolic devotion, see the little work entitled *L'Union à l'Autel*, by the Rev. Père Maillet, S.J. (Ruffet, Paris.)

Offerings to be made at the commencement of the day.

Lord, God Almighty, behold me prostrate in Thy presence, with the desire of appeasing Thine anger, and of honouring Thy Divine Majesty in the name of all creatures. But how can I do so, being myself a miserable sinner? Ah! yes, I can, since I know that Thou dost glory in being called the Father of Mercies, and that for the love of us Thou hast given Thine only-begotten Son Who sacrificed Himself upon the Cross for us, and Who for us still renews incessantly upon our altars that immolation of Himself.

This is why, a repentant sinner, miserable of myself, but rich in Jesus Christ, I present myself before Thee, and uniting myself to the fervour of the angels and the saints, and with the sentiments of the Immaculate Heart of Mary, I offer Thee in the name of all creatures, the Masses which are at this hour being celebrated, with all those which have been and which shall be celebrated until the end

of the world. I have the intention of renewing this offering at each moment of this day and of my whole life, in order to render to Thine Infinite Majesty an honour and glory worthy of Thee, to appease Thine anger, and to furnish to Thy justice the satisfaction that it has a right to require for our crimes, to render Thee thanksgivings equal to Thy benefits, and to beseech Thy mercies for myself and for all sinners, for all the faithful, living and dead, and especially for . . . for the whole Church, and particularly its visible Head, the Sovereign Pontiff; and finally, for poor schismatics, heretics, and infidels, to obtain their conversion, that so they also may be saved.

(Pius IX. accorded an Indulgence of three years to all those who shall recite the above prayer, with a contrite heart, at the commencement of the day.)

Another Offering.

My God, I offer Thee all the Masses that shall be said this day throughout the world, in reparation for the outrages incessantly committed against Thee, and to obtain that Thy Kingdom may come and Thy reign extend from the rising of the sun unto the setting.

Another.

Eternal Father, I desire to assist in spirit at the Masses which, hour by hour, shall be said through-

out the world this day (or night). I desire to go in heart and mind to those countries where they are being said, and in spirit kneel before Thy altar, uniting myself to all the intentions for which the Heart of Jesus there immolates Itself for Thy glory. Amen.

Oblation of each hour in union with the Divine Eucharistic Victim.

Eternal Father, I offer Thee the most Precious Blood of Jesus Christ, shed anew upon our altars, in reparation for all the sins which shall be committed throughout the world *during this hour*, for the prevention of at least one mortal sin, for all who are in their agony and who, during this hour, will die, for all the necessities of the Church, and for the interests of the Heart of Jesus, *especially in that country* where He is now being immolated to Thee in the Holy Sacrifice of the Mass.

Another.

Divine Jesus, my immolated Saviour, I unite my prayers, actions, sufferings, and intentions *during this hour*, to those Divine intentions for which Thou dost immolate Thyself to Thy Eternal Father in the Holy Sacrifice (*or at*)——, (here, if you have the attraction, direct your mind to

the country or place where the Mass is at that time really being offered.)[4]

Other Offerings.

O Sacred Heart of my Saviour, I offer Thee this action (*or suffering*), &c., for all the intentions for which Thou dost offer Thyself *at this moment* upon the altar to God Thy Father.

O Jesus, Who immolatest Thyself at this moment upon the altar for the salvation of the whole world, I unite myself to Thee, and (*this sacrifice, this sorrow, this cross*) to Thy Holy Sacrifice, that so it may glorify Thy Father, and be availing for the salvation of the world.

Let us go and die with Him. Let us lay down at least that portion of *our life* which He demands of us: some selfish interest, some frivolous pleasure, some perverse inclination, and let us unite this light sacrifice to the loving immolation of our Jesus —mystically dying upon the Eucharistic Altar at the very moment we are making our sacrifice, and helping us to make it lovingly.

O Jesus, immolating Thyself at this moment upon the Altar, make us love Thee more and more.

[4] See the Eucharistic clock (*Letaille*) in which this is clearly indicated.

O Jesus Who immolatest Thyself at this moment for the salvation of the whole world, inflame the whole world with the fire of Thy love.

Act of Reparation.

300 days' Indulgence each time. Pius IX. 1859.

Thrice holy God! I adore Thee, I love Thee, I bless Thee through the Sacred Heart of Jesus in the most Holy Sacrament of the altar. And I offer Thee, by the blessed hands of the Immaculate Virgin Mary, all the Sacred Hosts which are upon our Altars and in our Tabernacles, as a Sacrifice of Expiation, of Reparation, and Atonement for all the sacrileges, profanations, impieties, blasphemies, and crimes by which Thou art outraged throughout the universe.

Eternal Father, I offer Thee every beating of my heart, every pulsation of my blood, every breath I draw, in union with the Heart of Jesus in the Tabernacle, and immolating Himself upon the altar. I unite my prayers and aspirations with His Prayer, my reparation to His, and every suffering Thou shalt send me, to His most perfect Expiation and Sacrifice.

Spiritual Communion.

O my Jesus, living in the Blessed Eucharist, come and live in my heart in the might of Thy love by

which all within me may become transformed. Reign in me over all my faculties, so that I may no longer live or act but by Thy life and movement. Be Thou, O my Love, the Life of my life, that so each day my heart may become more and more like Thine.

Another Act.

My sweet Jesus, come into my poor heart and remain with me. Poor as it is, may it be to Thee a sanctuary from those who hate Thee, as Thy Heart is to me a Refuge and a Sanctuary from my enemies.

Another.

My heart is ready, O my Jesus, to receive Thee. Enter, and stay with me, for the day is far spent. Tribulation draws nigh and there is none to help, but if Thou art with me I shall not fear.

PRAYERS FOR PRIESTS.

O Jesus, Great King, Good Shepherd, Eternal Priest, Living Bread, my Wisdom, my Hope, and my Reward, I thank Thee for the Seven holy Sacraments, which issued from the Wound of Thy loving Heart. I pray to Thee for all priests, who are the ministers of them. Let Thy Almighty love surround them, and shield them from the

world's foul breath. Keep these, Thy holy ones, within the shelter of Thy Heart where none may dare to touch them. Keep them, O Jesus, for above all others they are Thine, chosen by Thee out of the world to which they no more belong, although, in order to do Thy work, they are compelled to live in it. Preserve them from all evil, for the glory of Thy Name, for they have proclaimed Thy praise; be merciful to them, for they have shown mercy; comfort them in their troubles, for they have brought joy to the sorrowful. Keep unstained their anointed hands which daily touch the Body of Thy Son and impart to us His blessing. Keep unsullied their lips which have been purpled with His Blood. Keep pure and unearthly their hearts which are sealed with the sublime marks of the priesthood. Let them be as pure victims, consumed with zeal for Thy glory and for the salvation of the world. Bless their labours with abundant fruit, and may they to whom they have ministered, be here below their joy and consolation, and in Heaven their beautiful and everlasting crown. Amen.

Another. (*Adapted*).

O God, Who hast given to Thy servants a royal priesthood; grant, I beseech Thee, that as blessed Joseph deserved reverently to touch with his

hands and to bear in his arms, Thine only-begotten Son, born of Mary the Virgin, so may Thy priests be prepared by Thy grace to serve at Thy holy altar with a clean heart and innocent life, and thus day by day worthily receive the holy Body and Blood of Thy Son, and in the world to come deserve an eternal reward. Through Jesus Christ our Lord. Amen.

Prayer to the Sacred Heart for Priests.

Remember, O most loving Heart of Jesus, that they for whom I pray are those for whom Thou didst Thyself pray so earnestly the night before Thy Death. These are they to whom Thou didst first give the name of "*friend.*" These are they to whom Thou dost look to continue with Thee in Thy sorrows when others forsake Thee, who share Thy griefs and have inherited Thy persecutions, according to Thy word: that the servant is not greater than his Lord. Remember, O Heart of Jesus, that they are the objects of the world's hatred and of Satan's deadliest snares. Keep them then, O Jesus, in the safe citadel of Thy Sacred Heart, and there let them be sanctified in truth. May they be one with Thee and one among themselves, and grant that multitudes may be brought through their word to believe in Thee and love Thee. Amen.

Offering of the Precious Blood for Priests, taken from those offerings made by St. Mary Magdalen de Pazzi.

O most Holy Word! I offer Thee Thy priests, and in their behalf I offer Thee whatever is most dear to Thee in Heaven and on earth, in union with Thy most Precious Blood; and I pray Thee to enable them fitly to conceive of the high degree to which they are exalted, and to hold in extreme abhorrence whatever can dishonour their dignity or contaminate their lives. Amen.

Prayer for an increase of Priests.

O Heart of Jesus, in union with Thy Immaculate Mother I beseech Thee to come to the help of Thy Church by increasing the number of priests all devoted to Thy interests and to the salvation of souls. O Lord, the harvest is great but the labourers are few. O Jesus, Saviour of mankind, send into it then apostolic labourers consumed with the fire of Thy Sacred Heart. Fill them more and more with the gifts of Thy Holy Spirit, that so by increasing in all sanctity themselves, they may be able to co-operate with Thee in the salvation of souls, and after having been the consolers of Thy Heart on earth may merit to receive the crown of apostles in Thy Eternal Kingdom. Amen.

Our Lady of the Sanctuary, pray for the priests

of Jesus. Be thou their Mother, their Protectress, and obtain for them from the Heart of thy Divine Son, a continual increase in sanctity, and His abundant benedictions over all their labours. Amen.

Prayer for those about to be admitted to the Priesthood.

O God, Who willest that Thy priests should be holy and without blemish before Thee; grant unto those whom Thou hast separated from among men in order to serve Thee at Thy holy altar, all sacerdotal virtues. So engrave the priestly character in the souls of those who are about to be admitted to the Sacred Order of Priesthood, that they may never in any way degenerate from their high vocation, but serving Thee in all holiness, and immolating themselves as pure victims for Thy glory, they may deserve the reward of true apostles. Through Jesus Christ our Lord. Amen.

Prayer for Apostolic Vocations.

O God, without Whom nothing is holy, nothing is strong, raise up to Thyself, I beseech Thee, apostles mighty in work and word, whose hearts, burning with the fire of the Sacred Heart of Jesus Christ Thy Son, may, out of their abundance, speak Thy word and draw the hearts of men to Thy

knowledge and love. Through the same Jesus Christ our Lord. Amen.

PRAYERS FOR THE PROPAGATION OF THE FAITH.

O God, Who willest that all men should be saved and come to the knowledge of the truth; send forth, I beseech Thee, labourers into Thy harvest, and grant them to speak Thy words with all confidence, that Thy truth may go forth and be glorified, and that all nations may know Thee, the only true God, and Jesus Christ Thy Son, Whom Thou hast sent. Amen.

Another.

Look down, O God our Protector, and behold the face of Thy Christ, Who gave Himself for the redemption of all mankind; and grant that, from the rising of the sun unto the setting thereof, Thy Name may be magnified among the nations, and that in every place a clean oblation may be sacrificed and offered in Thy Name. Amen.

(The two preceding prayers are taken from the Mass *Pro Fidei Propagatione.*)

Prayer for the Foreign Missions.

Millions of our brethren are still sitting in the darkness of idolatry and infidelity, to whom the

One True God is as yet unknown. To convey to them the knowledge of Him and of Jesus Christ His Son, Who died to save them as well as ourselves, is one of the dearest interests of the Sacred Heart, and therefore must necessarily be so of the true apostles of that Heart. Let, then, no day pass without praying for all that regards the missions to the heathen. We have a solemn duty to fulfil towards them, and let us beware lest, neglecting to discharge it, one day the voice of more than one brother will rise up against us from the earth saying: "You might have saved us and you would not!"

Invocations for the Heathen, as said daily at the College for Foreign Missions, Mill Hill, London.

To Thee be praise, to Thee be glory, to Thee be thanksgiving for ever and ever, O Most Blessed Trinity.

O Sacred Heart of Jesus, burning with love for men, inflame our cold hearts with the fire of Thy love.

O Sacred Heart of Jesus, have mercy on the poor heathen.

Mary Immaculate, Mother and Queen of Apostles, pray for them.

St. Joseph, foster-father of missionary priests and Patron of heathen lands, pray for them.

St. Peter, Prince of the Apostles, and all ye Apostolic host, pray for them.

St. Francis of Assisi, most faithful preacher of Christ in simplicity of life and love of the Incarnation, pray for them.

St. Francis Xavier, Pattern of the Apostolic spirit and sanctity, pray for them.

St. Teresa, Doctor of the interior life, and Missioner and Martyr in desire and merit, pray for them.

St. Peter Baptist and Companions, crucified Martyrs of Japan, pray for them.

St. Peter Claver, most mortified Apostle of the Negroes, pray for them.

Blessed John de Britto, pray for them.

Prayer for vocations for Foreign Missions.

O God, with Whom there is no distinction of race, or tribe or nation, but Who gavest Thy Son for the salvation of the whole world; let Thy voice speak to the hearts of many, I beseech Thee, inspiring them with the desire of going forth to heathen lands, there to labour in the fields already white for the harvest. Grant them to be docile to Thy Voice, and suffer not that any selfish interest, or love of friends or native land, may hinder them from following whither Thou wouldst lead them.

Make their hearts like the Heart of Jesus, world-wide in Its love and insatiable for saving souls, that so by them Thou mayest be glorified eternally. O Father of mercies, hear my prayer for the sake of the Sacred Heart of Jesus, in Whose Name I make it. Amen.

Prayer for the Missioners.

O Sacred Heart of Jesus! with Thy most tender love regard Thy Missioners who, for Thy love and for that of the souls so precious to Thee, have cheerfully forsaken native land and kindred and all that to them was dear. Grant that help may be extended to them to carry on their work, and let not their hearts be wrung with the grief of being compelled to send away the souls who come to them begging the Bread of Eternal Life. Comfort them in their hardships and privations. Make them feel that Thou art with them in their solitude, and give them grace to persevere unto the end in the life of abnegation Thou hast destined for them. O Sacred Heart, for Thine own glory's sake, be mindful of Thy Missioners. Amen.

Prayer to St. Joseph for the Heathen.

Remember, O most pure Spouse of the Blessed Virgin Mary, glorious St. Joseph, that thou wast the

first to bear our Saviour Jesus to a heathen land, and therefore it is we invoke thee with confidence as Patron of the heathen. Oh! by that painful journey thou didst take with Jesus and Mary across the arid sands and by the hardships thou didst suffer in thy exile; by the fear thou didst endure for the safety of the Divine Child and His most holy Mother among that barbarous people, do thou obtain from that Sacred Heart which so often rested on thine own, vocations to the missionary priesthood, that so the millions of poor heathens for whom thy Jesus died, may be brought to know and love Him, and with us to praise Him through eternity. Amen.

Aspirations.

1. O God, have mercy on the souls of the poor heathens who are in their agony and who are to die this day.—O most merciful Jesus, &c.

2. Mary, Joseph, pray for the poor heathens who are now in their agony.

3. Guardian angels of the poor heathens who are dying, help them in their last moment, and obtain for them the grace to know the God Who made them.

4. Guardian angels of the heathen, pray for Missioners to go forth and teach them to know

and love the God Who made them and Who wills their salvation.

Prayer to obtain freedom for the slaves of Africa.

O Jesus, Who didst die that all men should be free, look in pity, I beseech Thee, on the misery of the poor slaves in Africa, and come and hasten their deliverance. Let not their oppressors longer triumph over them, but by means which Thou alone canst devise, hasten the day which will set them free, and in that day make them know Thee, their one true God and Saviour. Amen.

Our Lady of Mercy, pray for the poor slaves, and obtain their redemption. St. Peter Claver, pray for them. St. Raymund Nonnatus, pray for them. St. Felix de Valois, pray for them. St. John de Matha, pray for them. Guardian angels of the poor slaves, pray for them, and protect and console them in their misery.[5]

Prayer for those having no opportunity of coming to the knowledge of the Truth (in England).

O Jesus, Good Shepherd, Who not only goest after the sheep who have strayed from the fold by wilful error or by sin, but in Thine infinite charity,

[5] For an account of the miseries of the slaves in Africa, see *Catholic Missions*, 1886—7.

seekest out also those who have never known the truth, and know not the way that leads to it, have compassion, I entreat Thee, by the love of Thine own Sacred Heart, on the many souls in England who pass their lives far off from those whom alone Thou hast authorized to teach; far off from every occasion that might help them to find Thee, in Thy One True Church. O Wisdom of the Father, O Omnipotent Jesus, to Whom "all power is given," Who both knowest how and willest to raise up means for bringing all to the knowledge of the Truth, provide, I implore Thee, for those for whom I pray, that so they may be brought to know that truth and with us to worship and praise Thee in the Holy Catholic Church, where alone it is to be found. Amen.

PRAYERS FOR STUDENTS.

Prayer of the Church, of St. Thomas of Aquin. (Adapted).

O God, Who by the wonderful erudition of Blessed Thomas Thy Confessor and Doctor, hast illustrated Thy Church, and enriched it by his holy works, grant, I beseech Thee, to all theologians and students for the sacred ministry, to perceive with the understanding what he taught and to fulfil by imitation what he practised. Through Jesus Christ our Lord. Amen.

Another.

O Jesus, Eternal Truth, and Wisdom of the Father, Who dost ever raise up in Thy Church teachers authorized by Thee to explain her doctrine and to preserve Thy faithful people from all error, enlighten such, I beseech Thee, with Thy Heavenly light, that they may grasp the Divine truths that are proposed to them, and at the same time inflame their hearts with love, that so they may with earnest reverence and devoted zeal give themselves to the study of all that is needful for enabling them to extend the knowledge of Thee and of Thy truth.

Heart of Jesus, Treasury of Divine light, send forth on them Thy rays, which shall purify them, enlighten them and inflame them.

Mary Immaculate, Seat of Wisdom, pray for them.

Their Guardian angels, pray for them.

St. Thomas of Aquin and all ye holy Doctors, pray for them.

Prayer for Students labouring under discouragement.

O Sacred Heart, to Whom humility and contempt of self are more precious than all the learning of the schools, and Who dost ordain for souls specially dear to Thee, trials and failure rather than success, do Thou in Thy tender compassion sustain the souls

thus tried, that they may not yield to despondency or bitterness beneath the weight that oppresses them. Give them, O Jesus, grace to recognize Thy will in this dark hour, and animate them to persevere, that Thou mayest be more glorified and that finally they may be more victorious, with profit to their soul. Amen.

Mother of Sorrows, Consoler of tried hearts, pray for them. All ye saints who have been sanctified specially by failure, disappointment and want of success in your enterprises, pray for them.

PRAYERS FOR RELIGIOUS.

Religious, that is to say, monks and nuns, form the chosen portion of the Church, which means that they have the special duty and responsibility of helping the Church in a more than ordinary way. Many persons who live in the world imagine that Religious do not require their prayers; that on the contrary it is *they* who have to pray for the citizens of the world. They have indeed to do so, and for that very reason, to enable them to do so efficaciously, they need the prayers of others. Let not then the apostles of the Sacred Heart forget in their prayers those who are specially consecrated to It by the sacred vows of Religion. "Unto whom much is given, of him much shall be required."[6]

[6] St. Luke xii. 48.

Prayer.

O Jesus! grant, I beseech Thee, in Thy mercy, through the merits of Thy Precious Blood and the intercession of Thy Most Holy Mother, the five petitions I make to Thee for every Religious Order and community in the Church: First, that charity and union may ever be maintained with Thee and amongst each other. Secondly, that the vow of obedience may be always perfectly observed. Thirdly, that Thou will grant to every community a Superior who, like David, shall be according to Thine own Heart, that so the simple life of holy observance may never fail. Fourthly, that the vow of holy poverty may always be maintained in rigorous perfection. Fifthly, that these graces may be continually desired and asked of Thee, and that all Religious may have a perfect light and knowledge of the importance of an entire renunciation of their own will, and of observing the most minute point of their holy Rule. Amen.

Another Prayer.

O Spirit of Love; shed, I beseech Thee, into the hearts of all who are consecrated to God by the sacred vows of Religion, abundance of light whereby they may recognize the greatness of their obligations towards God, His Church, and souls. Let them not degenerate in anything from their

high vocation, but by unceasing prayer and self-abnegation let them hasten the coming of Thy Kingdom. Amen.

FOR THE SOVEREIGN PONTIFF.

O Jesus, Priest and Pontiff for ever, vouchsafe to shed an abundant increase of graces and blessings on our beloved Pontiff, who here below is Thy faithful representative. Hear his prayers, assist his counsels, support him in his undertakings, and grant him the hundred-fold for so many sorrows endured for Thy Cause, which will be to see his labours, his good deeds, his virtues, and his sufferings crowned by the triumph of that Cause which the wicked would fain destroy. I ask it through the intercession of Mary, Thy Immaculate Mother, and of St. Joseph, Patron and Protector of the Universal Church. Amen.

Little Chaplet for the Sovereign Pontiff and for his wants.

The Chaplet consists of five sections in honour of the Five Wounds, each section containing one large bead and five small ones.

On each large bead, say:

O Heart of Jesus, inspire Thy faithful, more and more, to provide for the wants of Thy Vicar on earth.

On each small bead, say:

O Lord Jesus, vouchsafe to shield our Holy Father the Pope with the protection of Thy Sacred Heart.

Conclude with the following Prayer:

O Jesus, Who hast willed that Thy Vicar should be like Thee, despoiled by his enemies, grant that the generosity of his children may ever guard his liberty and dignity. Amen.

Prayer of St. Gertrude for the Church.

Most sweet Lord and Saviour Jesus Christ, Who hast deigned to choose the holy Church for Thy Bride, Who hast so loved it as to give Thy life for it, I implore Thy clemency to grant to it peace and union; to preserve it and to govern it throughout the world. See, my Jesus, with what audacity its enemies make war upon it. See with what furious rage the gates of Hell rise up against it. Oh! remember Thy promise, and never let them prevail, but defend and preserve Thy Holy Church by the almighty power of Thine arm. Consider also, most sweet Jesus, the little solemnity that accompanies the services of the Church in so many places, the negligence and indifference in what

concerns Thy Divine worship, and how sadly the knowledge of Divine things has diminished upon earth. Oh, then, send into Thy harvest fervent and indefatigable labourers, who may cultivate it, extend it, and gather the good grain into Thy garners. Grant, also, that all the faithful may obey Thy Holy Church, that they may keep its laws, love it as a mother, and ever defend its holy Cause, for the greater glory of Thy Name. Amen.

Another Prayer for the troubled times.

O Sacred Heart of Jesus, accept my prayers, my sorrows, and my sufferings for Thy beloved Vicar and for the Holy City which Thou hast made the seat of Thy Divine authority upon earth. O Saviour of infinite love! suffer not Thy right hand's chosen one to fall a prey to his enemies. Deliver not the new Jerusalem over to the fury of those whose only ambition is to bring about the overthrow of Thy empire and forgetfulness of Thy Holy Name upon earth. Rise up, O Lord, make haste to help them who put their whole trust in Thee. Amen.

St. Peter, Prince of the Apostles and first Pope of Rome, pray for him who sits in thy chair, our beloved Holy Father,——.

Prayer for France, "the Eldest Daughter of the Church."

O Sacred Heart of Jesus, humbly prostrate before Thee, I plead for France, that land so dear to Thee, so beloved by Thy Blessed Mother. Deeply, indeed, has it sinned against Thee, O Jesus; Thy Heart is wounded by its infidelities; but remember, O my Jesus, that France was the cradle of the devotion to Thy Sacred Heart, and that freely still it gives its sons and daughters to bear the knowledge of Thee and of Thy love to the ends of the earth. O let not the good and faithful suffer for the guilty. Listen to the countless prayers that hourly ascend to Thee from the midst of that people. Let the voice of the tears and sufferings and sacrifices that continually are offered to Thee for that dear country once so great, by its fidelity to the Church, touch Thy pitying Heart, and grant that, delivered from the tyranny of the wicked, France may arise once more and take her place among the nations, as the "*Eldest Daughter* of the Church." Amen.

Prayer of Pius IX. for France.

O Mary, conceived without sin, look down in mercy upon France, pray for France, save France. The more guilty it is, the more need it has of Thy

intercession. One word from thee to Jesus, and France will be saved.

O Jesus, Who didst obey Mary at Nazareth, hear her prayer and save France.

Prayer for England.

Remember, O Lord, Thine ancient mercies, and raise up once more, I beseech Thee, the ruins which heresy and schism have made in this poor land. Forgive these people their schism, and all the heresies that have resulted from it, for truly, O Father of Mercies, "they know not what they do." For the sake of Thine only Son, for the sake of His Sacred Heart, unite this nation once more to Thy Church. See, O God, the vast countries that would then, by its means, be brought to a knowledge of the truth, and the peoples who would confess Thy Name. O may England's wealth and power and influence be one day devoted to the Propagation of the true Faith and the interests of the Sacred Heart throughout the world. Amen, Amen.

Prayer for the union of the Greek Church with the Apostolic See.

O Sacred Heart of Jesus, have mercy on the Eastern Church which, by her act of revolt against Thy Vicar, deprived herself of liberty and life. O

Saviour of infinite love, raise her up from her abject state, and deign to free from servitude the Church which so many Bishops and Doctors have made illustrious by their holiness and wisdom. In order that the heathen may be brought to believe in Thee, vouchsafe, O Lord, to grant that all Christians may be bound together by the same faith and love. Amen.

FOR THOSE IN POWER.

O God, from Whom all power is derived, grant to all such as Thou hast invested with any portion of Thy authority, the grace to use it according to Thy will. Enlighten them with Thy Divine wisdom and temper their judgments with the sweetness of Thy mercy, that so, whilst ministering justice and upholding Thy laws, they may establish those subject to them in peace and concord. Through Jesus Christ our Lord. Amen.

PRAYER FOR THOSE IN RETREAT.

O Jesus, good Saviour, look down in Thy tender mercy upon Thy servants whom Thou leadest at this time into the wilderness, there to speak to their hearts. O Saviour of infinite love, vouchsafe to grant them grace to hear Thy Voice, and efficacious strength to obey it. Amen.

PRAYER FOR THE EXTENSION OF THE APOSTLESHIP OF PRAYER.

O Sacred Heart of Jesus, receive my humble prayer, I beseech Thee, for the propagation of Thy Apostleship and the increase of the number of devoted souls who, by fervent prayer and generous sacrifice, aid in hastening Thy triumph, in warding off dangers which threaten Thy Church, and in promoting the salvation of souls. O Heart of infinite love, increase the number of these devoted ones, and to such as are already faithfully accomplishing this divine mission, do Thou vouchsafe to grant the reward of adding yet more to their zeal and generosity. Amen.

Another prayer for the Apostleship.

Look down, O Heavenly Father, upon Thy family of the Apostleship of Prayer scattered throughout the world. Behold, O Lord, from how many million hearts the Morning Offering rises, and because of their union with the Heart of Thy Divine Son, vouchsafe to hear their petitions. Amen.

LOST IN THE CROWD.

Of Praying for forgotten Souls.

The souls for whom we are at present pleading an occasional remembrance from our Associates are not precisely or at least necessarily *sinners.* They are those who may have crossed our path once only in life, whose very names may be unknown to us, or whom we may have never seen, but simply heard of. In casual conversation a friend will relate to us the story of some stray waif who "seemed so near the truth," *but* was lost sight of and "never turned up again." Or of some hapless child who had been for awhile rescued from its evil associations and relatives, but who "one day disappeared," and had been heard of no more, neither could be traced. Or of some man or woman who had passed them somewhere and whose sad countenance had made a strange impression upon them, and "followed them" so that they felt pressed to say a prayer for them at the time. What has become of all these beings? Where are they now? We know not; probably they will never cross our path again, but has it not been by God's design that they have already done so *once*, either visibly or by the pourtrayal of another, and that the thought of them comes to us ever and anon, and the "wonder what has become

of them"? Let us not forget these waifs who are lost in the crowd. They will cross our path *once more* in the great day of revelations, and what a joy it will be for us then, to find that some prayer or fervent aspiration of ours has been the means of saving these unknown ones!

DEVOTION TO THE HOLY GHOST.

Devotion to the Holy Ghost is closely allied with devotion to the Sacred Heart. That Spirit of Love was "breathed forth" by Jesus upon the Apostles.[1] He is, therefore, the Breath of His Heart. How frequently, then, and fervently should we invoke that Divine Spirit, and beg Him to come and infuse into us the sentiments, the desires, the predilections of the Sacred Heart, that so our hearts may be made conformed to It. How diligent, likewise, should we be in invoking that Holy Spirit on behalf of souls of every class, in order that He may not be "grieved" by the so-called *light* infidelities of those whom He wills to lead on to perfection, or by the deliberate resistance of sinners who have already "extinguished" Him in their hearts, but whom He is urging to repentance. For this, no long prayers are needed. A simple

[1] St. John xx. 22.

"Veni"—Come, Holy Spirit—breathed forth from an earnest heart for the intentions of the Heart of Jesus, may effect a work the magnitude of which will fill us with astonishment when the secrets of God's kingdom shall be revealed. We too often forget, or perhaps many among us have never thought, what treasures of Apostolic prayer we possess in the two hymns of the Holy Ghost—*Veni, Creator Spiritus* and *Veni, Sancte Spiritus.* Nor is it necessary to recite the whole of these hymns. They contain so much in a few words, that a line would suffice to form in itself a most beautiful and powerful prayer. Although we are by no means intending to give a paraphrase upon them, we will briefly suggest the manner of adapting them to the purposes for which apostolic hearts will be always, in some way, praying.

Veni, Creator.

First Verse.—O Creating Spirit, Thine it is to form in us the dispositions of the Heart of Jesus. Come, then, and fill the hearts which Thou hast created, and make them like unto His. . . .

Second Verse.—O true Comforter, whispering to us of the love which Jesus bears us, impel us to cry to Thee, and to desire Thee, "the Gift of God," above all created gifts. Urge souls to fly to Thee, the Living Fountain, that they may drink of that

water which shall extinguish their thirst for earthly and hurtful things. Inflame all hearts with that fire which Jesus came to kindle upon earth, that so they may be consumed for His glory. Sweet Unction, flowing from the Heart of Jesus, melt our hearts with love! . . .

Third Verse.—Oh! do Thou Thyself prepare our souls to receive Thy seven-fold gifts. O Finger of God, touching our human hearts as only Thou canst touch them, touch them with sorrow for having sinned against Thee, O Spirit of Love—for having wounded their Saviour's Heart, and cruelly forsaken Him. O Promise of the Father! give power to the tongues of Thy new apostles, as Thou didst to them of old, that through their word all nations may believe in Him Whose promises cannot fail.

Fourth Verse.—By Thy interior unction, do Thou purify our senses, and draw the hearts of men by the power of Thy love. Teach them to suffer patiently for Jesus' sake, and do Thou help our weakness.

Fifth Verse.—Drive far away the dreaded enemy who prowls about seeking whom he may devour, and grant to our souls that peace which the world cannot give. Be Thou, O Spirit of Love, the Guide of the wanderer, and the interior Voice of all who aspire to perfection.

Sixth Verse.—O Thou Who teachest all things, give us to know the Father and the Son, for "this is Eternal life," and let that knowledge be borne by Thee to every race and nation, that all men may, through endless ages, confess the One True God. Amen.

Veni, Sancte Spiritus.

1. O Holy Spirit! shed Thy pure radiance upon the world, that all who are in error may see the light of Truth and follow it.

2. O Father of the poor! come and enrich us with heavenly treasures, and fill the hungry souls with the justice for which they are craving.

3. O true Consoler of troubled hearts, visit the weary and sorrow laden, and let them know Thee by the peace with which Thou dost refresh their souls. . . .

4. Comfort the poor toilers—above all those who toil for souls. Let Thy gentle Breath cool the heat of temptation, and comfort the mourners in their afflictions.

5. O Light that never failest! visit the hearts of Thy creatures, and fill our whole being with its brightness, that so we may know and love the Heart of our God daily more and more.

6. Oh, take not that blessed light away from us, for without Thee nothing good will remain in man,

and he will use the gifts of nature and of grace against Thee.

7. Heal the wounds which sin has inflicted on the souls of Thy creatures, and give back the moral strength of which sin has robbed them. Pour out Thy refreshing dew on the parched desert which sin has made, and wash away and efface the stains that guilt has left.

8. O Spirit of Love! by Thy sweetness, bend the hard and stubborn hearts that so long have resisted Thy inspirations; melt into contrition those which sin had chilled and even frozen, and guide the wandering steps back to their Father's Heart from whence they had strayed so long.

9. Descend, O Blessed Spirit, with Thy seven-fold gifts giving life abundantly, on those who acknowledge and adore Thee, that they may love Thee more, and glorify Him Who sent Thee.

10. Be Thou their Comforter in their last dread hour. Bestow on them everlasting life, and endless joys with Thee in the Kingdom purchased for us by the Blood of Jesus, Who with the Father and Thee liveth and reigneth for ever. Amen.

Short Aspirations.

Heart of Jesus, send forth Thy Spirit, that the face of the earth may be renewed.

O Jesus, breathe on Thy priests, that they may

be filled with the Spirit of Thy Heart to guide them in all their works.

Holy Spirit, come into our souls and convince us of our sinfulness.

O Spirit of Truth! come and teach the truth to *N.N.* Enlighten his mind and touch his heart with Thy heavenly unction.

Spirit of Wisdom, teach us to despise the things that pass, and to value only those which endure for ever.

Spirit of Fortitude, strengthen those in trial and temptation.

Spirit of Counsel, assist all those who are called to govern and direct others.

Spirit of Piety, soften men's hearts which the world has hardened, and draw them to God and to His service.

Sweet Jesus, open our understandings by the infusion of Thy Spirit, that we may know and comprehend the mysteries of Thy will.

THE "VIA CRUCIS," FOR THE INTENTIONS OF THE SACRED HEART.

There are several methods which may be employed in making the Way of the Cross, all of which are good, and perhaps the best for each one is that which he feels most nourishes his piety. We suggest, however, the following, as being in the spirit of our Apostleship, which, in nothing

regards self as the term of its acts. We do not offer any new prayers for the Stations, as it is the *intention* that it is our chief aim to suggest.

FIRST STATION.

Jesus condemned to death.

Pray that the memory of the voluntary Passion to which Jesus submitted for love of us, may be more frequent and universal, and produce meekness and patience in trials.

SECOND STATION.

Jesus is laden with His Cross.

Pray that souls may see the will of God in the crosses He lays on them, and accept them in the spirit in which Jesus accepted His: for the salvation of souls.

THIRD STATION.

Jesus falls the first time.

Pray that by the merits of that suffering and humiliation, He will save souls from falling into sin beneath their crosses, and that such as fall may be enabled speedily to rise.

FOURTH STATION.

Jesus meets His Blessed Mother.

Pray that, by the anguish of the Heart of Jesus

at this meeting, and by the tears of His Blessed Mother, no human tie, however dear or holy, may deter souls from persevering in the way of the cross to which God calls them.

FIFTH STATION.

Simon of Cyrene helps Jesus to carry His Cross.

Pray that those whom Jesus honours by laying on them some share of His sufferings may cheerfully take up their cross for love of Him, and that by bearing it in union with Him they may be sanctified.

SIXTH STATION.

Veronica meets Jesus and wipes His Face with her veil.

Pray that there may be many souls, who, like Veronica, desire to make loving reparation for the outrages He receives from the wicked, and above all, from blasphemers.

SEVENTH STATION.

Jesus falls a second time.

Pray that by the merits of this second suffering and humiliation of Jesus, souls may be upheld rom relapsing into sins from which they have arisen.

EIGHTH STATION.

Jesus speaks to the women who compassionate His sufferings.

Pray that compunction for personal sin may produce tender compassion for the sufferings of Jesus, and that the remembrance of His Passion may be always joined to contrition for sin which caused it.

NINTH STATION.

Jesus falls the third time.

Pray as before, at the first and second Fall, but beg also that souls wearied with long suffering and temptation may have courage to persevere to the end without falling into sin.

TENTH STATION.

Jesus is stripped of His garments.

Pray that souls may consent to be stripped of every temporal thing, rather than offend God or be unfaithful to His designs.

ELEVENTH STATION.

Jesus is nailed to the Cross.

Pray that souls may be resigned to be attached to whatever cross God ordains for them, and to suffer their spiritual crucifixion for the interests of the Sacred Heart and for Its love.

TWELFTH STATION.

Jesus dies upon the Cross.

Offer the Eternal Son to His Father, His last words, His Precious Blood, His last sigh for all the intentions which occupied His Sacred Heart at the time of His Sacrifice on Calvary, and for which He still prays in the Tabernacle and in Heaven.

THIRTEENTH STATION.

Jesus taken down from the Cross.

Ask the grace of repentance and perfect contrition for sinners, by the tears which Mary shed over the Body of Jesus as It lay in her arms beneath the Cross, and an abiding spirit of reparation.

FOURTEENTH STATION.

Jesus is laid in the Sepulchre.

Ask that souls may be content to forget themselves and to be forgotten, to occupy themselves, like the Mother of Jesus, with the Church and all that concerns God's glory.

PRAYER.

O my Jesus, I have followed Thee from station to station along the sorrowful Way of Thy Cross-bearing. I offer Thee this devotion for all the

necessities of Holy Church, for all the interests of Thy Sacred Heart, and I unite myself to Thee, entreating Thee that I may faithfully follow Thee in the royal Way of the Cross, as a true Apostle of Prayer and friend of Thy Sacred Heart.

THE SEVEN WORDS UPON THE CROSS.

The Seven Words of our Lord upon the Cross are peculiarly fitted for every object of our Apostleship, and seem to possess a certain unction, carrying confidence and consolation into the souls who piously use them, either for their own necessities or for those of others. They seem to be particularly appropriate in praying for the dying, as also for the suffering souls in Purgatory, but their efficacy, or at least their unction, makes itself specially felt when they are used in behalf of some one soul in particular. We know how Jesus loves to be reminded of all those things that concern His Passion. He drew near to the disciples going to Emmaus because they were "talking together of these things." Let us then remind Him of those Seven blessed Words He uttered when hanging in His Agony on the Cross, employing them to plead for poor sinners, with His Sacred Heart, as He pleaded with them in our behalf with His Eternal Father.

FIRST WORD.

"*Father, forgive them, for they know not what they do.*"

Remember, O my Jesus, Thou didst plead thus upon the Cross for those who crucified Thee. Therefore I dare to use Thine own words in behalf of *N.N.* Forgive him, O Heart of Jesus, for he knows not what he does in sinning thus against Thee and before Heaven. I know it is a poor excuse to make for him, but it is what Thou didst make for every sinner when Thou wast hanging on the Cross. Sweet Jesus, mercy, by that word of Thine.

Hail Mary, or the *Ave Maria* of St. Bonaventure, to obtain the grace of compunction for the soul for whom you are praying.

Hail Mary, full of sorrows, the Crucified is with thee; tearful art thou among women, and tearful is the fruit of thy womb, Jesus. Holy Mary, Mother of the Crucified, give tears to us, crucifiers of thy Son, now and at the hour of our death. Amen.

SECOND WORD.

"*This day shalt thou be with Me in Paradise.*"

Sweet Jesus, hasten, I beseech Thee, the conversion of that soul, that so even *this* day he may enter into the Paradise of Thy Church, and by true repentance deserve hereafter to be admitted into

that Paradise above, which Thou hast promised to the Penitent.—Hail Mary.

THIRD WORD.

"*Behold thy Mother.*"

O Jesus, once more speak that word in the soul of *N.N.* Bring to his mind the tears which his sins have made that heavenly Mother shed, and the power of her intercession with Thy Sacred Heart, that becoming a true penitent, he may one day hear Thee say to him, in Thy Kingdom above: "Son, behold thy Mother," and may be recognized by her as the repentant son of her tears.—Hail Mary.

FOURTH WORD.

"*I thirst!*"

O Jesus, by that thirst of Thine upon the Cross, by which Thou didst reveal the thirst for souls which consumed Thy Sacred Heart, I beseech Thee, have mercy on *N.N.* O speak that word now to Thy Eternal Father at Whose right hand Thou sittest. Tell Him Thou dost thirst for the soul of ———; he is one of those for whom Thou didst thirst upon the Cross. O Jesus, mercy!—Hail Mary.

FIFTH WORD.

"My God, My God, why hast Thou forsaken Me?"

My Jesus, by that bitter dereliction which Thou didst will to suffer in Thine Agony, sustain the soul of *N.N.* in his struggles and discouragements, and in the feeling of abandonment his sins have merited. Let him not sink beneath his trial; but by its sharpness, aided by Thy grace, may it draw him to repentance and to loving confidence in Thee Who suffered so much for him. Amen.—Hail Mary.

SIXTH WORD.

"It is finished."

O Jesus, Who didst see, when dying, that Thou hadst finished all that was possible for our salvation, finish, I entreat Thee, Thy work in the soul of *N.N.* Cease not till Thou hast purified him chastened him, won him back to Thyself, that one day Thou mayest say in his regard: "It is finished;" thou art saved.—Hail Mary.

SEVENTH WORD.

"Into Thy hands I commend My Spirit."

O Jesus, Who, in commending Thine own Soul to Thy Father on the Cross, didst commend to Him the souls of all Thine elect, do Thou, in Thy mercy, commend to Him the soul of *N.N.* now,

and at the hour of his death, that through Thine infinite merits he may obtain pardon, grace, and salvation.—Hail Mary.

ON UNION WITH OUR LADY.

By union with our Lady, is here meant union with her in following the mysteries of Jesus, and especially union with the intentions of her Heart, and her desire of compensating to her Divine Son for all that men denied Him, and all the wrongs they still offer Him. This is an excellent method of supplying for our own spiritual poverty, in addition to which, the more that we grow in resemblance with the Heart of Mary, the more like we shall become to the Heart of Jesus, and the more penetrated with the spirit of our Apostleship. Let us then frequently unite ourselves to Mary in hearing Holy Mass, in visiting the Blessed Sacrament, in our Communions, and in making the Way of the Cross, &c. No special prayers are needed; the intention of the heart will suffice, and piety will do the rest. But we may say in conclusion that no devotion could be more in harmony with the Apostleship of Prayer, since no heart was ever so united to the Heart of Jesus, as that of His Blessed Mother, neither was there ever any, after His, so apostolic in its desires.

APOSTOLIC INTENTION IN DEVOTIONS TO THE SEVEN DOLOURS.

We know that particular graces have been promised to devotion to the Sorrows of the Mother of God, especially those of true contrition and of a happy death. It is likewise much recommended as of great efficacy in praying for the Church, and for that cherished portion of the Church, her priests, the dearest friends of the Heart of Jesus. Perhaps, it may be added, that no other Devotion has an equal power for drawing us to that Heart, for how could we think of the Mother, crucified in heart with Jesus, without increasing in the love of the broken Heart of the Son?

Chaplet of the Seven Dolours.

DOLOUR I.

Mother of Sorrows, by that sorrow thou didst feel when thou didst hear the prophecy of holy Simeon, obtain that thy Divine Son may not be *contradicted* in His merciful designs over souls and nations, and that many souls may *rise* at this time through hearing His word.

DOLOUR II.

Mother of Sorrows, through the sorrow thou didst experience when flying into Egypt, and during thy hard exile in that barbarous land, obtain for

those devoted missioners who toil in heathen lands, the grace to feel the sensible presence of Jesus abiding with them, and likewise salvation for the people among whom they labour.

DOLOUR III.

Mother of Sorrows, by the anguish thou didst feel during the Three Days' Loss of thy Divine Child, obtain for thy children that they may never lose Him by sin, and that those who unhappily have done so, may seek Him like thee, with sorrow and tears, until they recover Him. Obtain also that many souls may seek and find Him in His Temple, the Holy Catholic Church.

DOLOUR IV.

Mother of Sorrows, by the sorrow thou didst feel when thou didst meet thy Jesus bearing His Cross to Calvary, pray that thy cross-laden children may sanctify their sorrows, and render them fruitful to the Church, by bearing them in union with thee and Jesus, and in the Spirit of His Heart and thine.

DOLOUR V.

Mother of Sorrows, by thy anguish when standing beneath the Cross during the Agony and Death of thy Jesus, obtain for us to stand there faithfully with thee, "close to Jesus to the last;" I pray

especially for *N.N.* that he may be faithful beneath the cross the will of God has ordained for him.

DOLOUR VI.

O Mother of Sorrows, by thy bitter anguish when in thy Jesus, taken down from the Cross and laid in thy arms, thou didst contemplate all the traces of His cruel sufferings, obtain for us all an abiding spirit of compunction and reparation, and the conversion of those who have grown hardened in sin.

DOLOUR VII.

O Mother of Sorrows, by thy desolation when seeing thy Jesus laid in the Tomb, thou didst retrace thy steps without any ray of comfort save the thought of God's holy will, obtain for the desolate the grace of perfect resignation. Obtain for us all a share in thy spirit when thy only joy was taken from thee, that so we may find our consolation in living only for the interests of Jesus and His Church.

Aspirations.

1. Mother, Crucified in heart with thy Jesus, pray for all in sorrow and obtain for them the grace to consecrate their griefs to the interests of His Sacred Heart.

2. O Mother of Jesus, sharing all the sorrows of His Sacred Heart, pray for His priests, that they

may unite their troubles to His for their own sanctification and for that of the souls entrusted to them.

3. O Queen of the Militant Church! offer thy Sacred Dolours, I entreat thee, for the Church in her sharp trials, for the Sovereign Pontiff, for the Sacred College of Cardinals, and for all Bishops and Pastors of souls.

Prayer to the Mother of Sorrows for a dying person.

O sweet Mother Mary, by thy bitter grief when witnessing the Agony and Death of Jesus, look down in pity now upon this child of thine, who is so soon to die. Obtain for him the grace to accept of death as the just penalty of sin, and to unite his death to that of his most loving Saviour. Remind Thy Jesus of the tears which thou didst shed when, standing beneath the Cross, thou wast witness of His Agony, and offer to Him those tears, together with thy broken heart, for this soul who is now in his last agony. Amen.

DEVOTION TO THE SACRED FACE

Our Lord made this complaint to a holy soul,[1] and surely all who love His Sacred Heart will feel desirous of responding to it by a spirit of loving

[1] Sister Mary of St. Peter, a Carmelite of Tours.

reparation: "I seek for Veronicas who will honour My Divine Face, which has few adorers." That Sacred Face was the outward expression of the sorrows of the Sacred Heart. The noble Brow bore the stamp of sorrow, the Eyes shed tears, caused by the sorrows of the Heart, and the Lips uttered tender complaints which were sent to them by the fulness of grief with which the Heart was throbbing. Moreover, the Sacred Face was the outward recipient of the cruel outrages offered to the Sacred Heart. It was struck, spit upon, blindfolded, ridiculed. It was the object of blasphemy and contempt, and each of these injuries was a blow upon the loving Heart within. It will then be evident that a close link unites these two devotions, and that reparation offered to the Sacred Face is peculiarly in harmony with the spirit of the Holy League, the very sap and essence of which is reparation to the Sacred Heart.

LITTLE CHAPLET OF THE SACRED FACE, IN ORDER TO OBTAIN THE TRIUMPH OF THE CHURCH.

This Chaplet is composed of thirty-three small beads in honour of the thirty-three years of our Lord. Upon the cross is said: *Deus in adjutorium meum intende, Domine ad adjuvandum me festina*, followed by: *Gloria Patri.* Upon each large bead: *My Jesus, mercy!* Upon the small beads: *Arise, O Lord, let Thine enemies be scattered, and let them that hate Thee flee before Thy Face.* Upon the medal:

Look down, O God, our Protector, and behold the Face of Thy Christ.

Method of saying the Chaplet of the Holy Face by way of reparation.

On the cross is said: "Eternal Father, I offer Thee the Sacred Face of Thy Divine Son in reparation for the sins committed in Thy Adorable Presence throughout the world, and especially for the sins of blasphemy.—On the large beads: Thy Face, O Lord, have I sought, and I will seek It for ever and ever.—On the small beads: O Sacred Face of Jesus, outraged in Thy Passion, and still insulted by the impious, I adore and love Thee. On the medal, is said in conclusion: Adorable Face of my Jesus, I desire to perform towards Thee the office of Veronica, by repairing as far as possible the insults that are offered Thee, and I humbly pray Thee to imprint in me and in all men the features of Thy Divine resemblance.

LITANY OF THE HOLY FACE FOR THE INTENTIONS OF THE APOSTLESHIP OF PRAYER.

I. Litany of Reparation.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
God the Father of Heaven, *have mercy on us.*

God the Son, Redeemer of the world, *have mercy on us.*

God the Holy Ghost, *have mercy on us.*

Holy Trinity, One God, *have mercy on us.*

Sacred Face of Jesus, object of the eternal complacency of the Father,

Sacred Face of Jesus, bathed with tears in Thy Holy Infancy,

Sacred Face of Jesus, beautiful above all the children of men,

Sacred Face of Jesus, adored by the Angels and Saints in Heaven,

Sacred Face of Jesus, delight of pure souls,

Sacred Face of Jesus, mirror of the Divine Perfections,

Sacred Face of Jesus, exposed for our sakes to the heat of the sun, and to the inclemency of seasons, when dwelling amongst us,

Sacred Face of Jesus, sorrowful and weeping at the grave of Lazarus,

Sacred Face of Jesus, saddened at the sight of Jerusalem, and shedding tears over that guilty city.

Sacred Face of Jesus, pressed to the earth in the Garden of Olives, and bearing the confusion due to our sins,

Sacred Face of Jesus, covered with a sweat of Blood,

I adore and love Thee.

Sacred Face of Jesus, suffering the traitor's kiss,
Sacred Face of Jesus, whose majesty cast to the ground an armed multitude,
Sacred Face of Jesus, struck, blindfolded, and profaned by impious hands,
Sacred Face of Jesus, bruised and spit upon in Thy Passion,
Sacred Face of Jesus, whose look of tender reproach wounded the heart of St. Peter with sorrow and love,
Sacred Face of Jesus, humbled for us in the tribunals of Jerusalem,
Sacred Face of Jesus, falling in the mire, under the weight of the Cross,
Sacred Face of Jesus, wiped by the veil of the pious Veronica, on the way to Calvary,
Sacred Face of Jesus, raised up on the shameful gibbet for our redemption,
Sacred Face of Jesus, wounded for our iniquities, and bruised for our sins,
Sacred Face of Jesus, covered with the shades of death,
Sacred Face of Jesus, beautiful in Thy disfigurement, and noble in Thy shame,
Sacred Face of Jesus, covered with a shroud and laid in the tomb,
Sacred Face of Jesus, hidden in the Holy Eucharist,

I adore and love Thee.

Sacred Face of Jesus, still outraged by the wicked,
Sacred Face of Jesus, scorned and blasphemed by the impious,
Sacred Face of Jesus, too often forgotten by those who call themselves Thy friends,
Sacred Face of Jesus, in whose presence so many shameful sins are committed,
Sacred Face of Jesus, which will be seen at the end of time, in great majesty and dazzling beauty,
Sacred Face of Jesus, whose beauty will ravish the Blessed for endless ages,
Sacred Face of Jesus, the Sunshine of our exile here below,
Sacred Face of Jesus, the Countenance of God and Seal of the Divinity,

I adore and love Thee.

Prayer.

O Sacred Face of my Saviour, which many prophets and kings desired to see, but have not seen, may we who know Thy loveliness by faith, so attach ourselves to Thee, that we may despise the attractions of this passing life in order to possess the clear vision of Thee for all eternity. Amen.

II. Litany of Intercession.

Lord have mercy, Christ have mercy, &c.

Sacred Face of Jesus, whose sweetness expressed the love of the Sacred Heart, look down with mercy on all poor sinners.

Sacred Face of Jesus, so often bedewed with tears at the foresight of our sins, look down with mercy on all poor sinners.

Sacred Face of Jesus, one look of which converted Peter, look down with mercy on all poor sinners.

Sacred Face of Jesus, weeping over Lazarus, the figure of souls dead and buried in sin, look down with mercy on all poor sinners.

Sacred Face of Jesus, never turned away from any who sought Thee, look down with mercy on all poor sinners.

Sacred Face of Jesus, which didst ever seek out the sorrowing and afflicted, look down in pity on those in sorrow.

Sacred Face of Jesus, which looked with such tender compassion on all who suffered, look down in pity on the afflicted.

Sacred Face of Jesus, which was suffused with tears at the sight of sorrow, look down in pity on those who mourn.

Sacred Face of Jesus, which shed consolation

into the hearts of all who beheld Thee, look down in pity on the souls who are tried and tempted.

Sacred Face of Jesus, Thyself stricken by God, and afflicted, look down in pity on all who are oppressed.

Sacred Face of Jesus, whose look was hidden and despised, console by Thy sweetness those who are humbled and discouraged.

Sacred Face of Jesus, which didst look round with such tenderness on Thy disciples, sustain by Thy look all those who are devoted to Thee.

Sacred Face of Jesus, whose beauty ravished the multitudes, look on those who ignore Thee, that they may be drawn to Thy Heart.

Sacred Face of Jesus, salvation of those who look on Thee with love, look down in mercy on the just and the sinner.

Sacred Face of Jesus, which didst look down so mercifully from the Cross on all mankind, look down with a like mercy now on the whole world.

Sacred Face of Jesus, whose looks were ever attracted by every form of human misery, look down in Thy compassion on the miseries of souls and of nations.

Sacred Face of Jesus, Sunshine of the sorrowing, look on us, and we shall be comforted.

Sacred Face of Jesus, Consolation of the dying, look on those who are in their agony.

Sacred Face of Jesus, Joy of the redeemed, may we behold Thy beauty and praise Thee for ever in Heaven.

V. Look on us, O Jesus, and we shall be saved.

R. And let the light of Thy countenance shine upon us.

Prayer.

O God, our Father, look on us, not in ourselves, but in the Face of Thy Divine Son, that beholding in Him Thine own image in all its splendour, Thou mayest be moved to pardon the sins by which that image is impaired in us, to have compassion on our miseries, and to give us Thy grace by which we may be restored to Thy likeness. Through Jesus Christ our Lord. Amen.

Aspirations.

1. Adorable Face of my Jesus, before Whom the angels prostrate, mayest Thou be known, loved, and adored by the whole world.

2. Sacred Face of Jesus, I desire to love and honour Thee more and more, in reparation for the many sins committed before Thee.

3. O Sacred Face of Jesus, veiled in the Adorable Sacrament of the Altar, I adore Thee and love Thee.

4. Holy, Holy, Holy Face of Jesus, outraged in

the Blessed Eucharist, all praise, and glory, and love be rendered to Thee for ever.

5. Sacred Face of Jesus, may we walk in Thy presence during this life, that we may behold Thee for ever in the next.

6. Sacred Face of my Jesus, I desire to make Thee loving reparation for the traitorous kiss of Judas, for the injuries and insults Thou didst receive in the Passion, and for so many sins that have been daily committed against Thee since.

7. Adorable Face of God made Man, I offer Thee the love of my poor heart in union with that of all the Blessed, in reparation for the blasphemies that shall be uttered against Thee this day.

8. O Sacred Face of my Jesus, I offer Thee the looks of adoring love with which Mary and Joseph gazed on Thee on earth, in reparation for the coldness of men, so few of whom honour Thee.

9. Adorable Face of Jesus, I offer Thee the songs of praise with which the saints and angels worship Thee, in reparation for all the dishonour Thou didst endure on earth.

Prayer.

I salute, I adore, I love Thee, O Sacred Face of my Jesus, Saviour of mankind, outraged anew by blasphemers, profaned in the Adorable Sacrament of Thy love, insulted by the abominations

committed before Thee, and I offer Thee, through the heart of Thy Blessed Mother, the worship of all the angels and the saints, as sweet incense in Thy sight, humbly beseeching Thee, by the virtue of that look with which Thou didst regard fallen man and resolve to raise him up to the kiss of peace with Thee, to repair and renew in our souls Thy image disfigured by sin. Amen.

Another.

O adorable Face of my Jesus, so mercifully bowed down upon the Tree of the Cross, on the day of Thy Passion, for the salvation of the world; incline in Thy pity now towards poor sinners, cast upon us a look of compassion, and receive us to the kiss of peace.

Prayer of M. Dupont (the holy man of Tours).

O Jesus, my Saviour, at the sight of Thy most Holy Face disfigured by suffering, at the sight of Thy Sacred Heart wounded by love, I cry out with St. Augustine: "My Jesus, imprint on my heart Thy Sacred Wounds, that I may read therein sorrow and love: sorrow to endure every sorrow for Thee; love to despise every love for Thee."

Offering to the Eternal Father.

Eternal Father, I offer Thee the Adorable Face

of Thy Beloved Son, for the honour and glory of Thy Holy Name, in reparation for the crimes committed in Thy Divine Presence, and for the conversion of all sinners, and especially of *N.N.*

Salutations of the Sacred Face.

Hail, adorable Face of Jesus, disfigured by blows, and defiled by spittle in the day of the Passion!

Hail, Sacred Face, mocked and blindfolded by the Jews!

Hail, Blessed Eyes, which wept for our sins!

Hail, Blessed Ears, assailed by blasphemies and insults!

Hail, Blessed Mouth, filled with words of tenderness and benediction for all men, but embittered in return by gall!

Hail, Noble Brow, so often bedewed with sweat, and pierced for us with cruel thorns!

Hail, Sacred Face, so lovely in Thy disfigurement, so noble in Thy abasement!

Hail, Sacred Face of the Man of Sorrows, outraged upon earth, triumphant, adored, and glorified in Heaven! praise, thanksgiving, and love be rendered Thee for ever and ever.

THE PRECIOUS BLOOD.

The offerings of the Precious Blood which are to be found in the ordinary prayer-books are altogether in harmony with the spirit of the Apostleship of Prayer, and even still more so are the offerings to the Incarnate Word of His own most Precious Blood, extracted from the prayers of St. Mary Magdalene de Pazzi. These offerings are found in the *Treasury of Prayer*, a manual containing the devotions used at the Oratory of St. Philip Neri; they are also published separately in a little leaflet, price 1*d.*, and to be obtained at the Oratory. We do not, therefore, include them in the present work.

Petitions to the Precious Blood.

O Precious Blood, which sprang forth from the wounded Body of our Saviour, upon the thief crucified with Him and which changed the sinner into a saint, flow forth now upon all poor sinners throughout the world, and especially upon . . .

O Precious Blood, which issued from the adorable Heart of Jesus, opened by the lance, cleanse the soul of . . .

O Precious Blood, whose voice cries to Heaven for mercy, plead for this poor soul—the soul of *N.N.*

O Precious Blood, great ocean of mercy, let the world's sins, and those of *N.N.* in particular, be swallowed up in Thee.

O Precious Blood, flowing upon the altar of Sacrifice, make us believe and trust in Thy copious redemption.

The frequent aspiration of the Church: *Te ergo quæsumus*, will be found applicable to every intention of the Apostleship.

We therefore pray Thee help Thy servants (or *N.N.*) whom Thou hast redeemed with Thy Precious Blood.

For the prevention or cessation of any scandal.

Eternal Father, I offer Thee the Precious Blood of Jesus Christ Thy Son for the prevention (*or cessation*) of this scandal, and for the conversion of those who have caused it.

Eternal Father, I offer Thee the Precious Blood of Jesus Christ in expiation for the sins of that soul whose conversion I pray for, (*or*) for the poor slaves of Africa, (*or*) for the heathen, &c.

DEVOTION TO THE FIVE WOUNDS.

Among other forms of devotion to the Five Sacred Wounds, may be mentioned the Little Chaplet, which is composed of five divisions, each consisting of five

beads, and each being separated by a medal on which is engraved one of the Wounds of our Lord. On the beads is said a *Gloria Patri*, and after each five an *Ave Maria*. This Chaplet is generally said for the wants of the Church. For the devotion of our Associates, however, we suggest a reflection at each of the medals which mark a particular Wound. Some souls may be found to whom this addition will be an assistance.

WOUND OF THE RIGHT HAND.

"What are these Wounds in the midst of Thy Hands? With these was I wounded in the house of them who loved Me."[1] Alas, my Jesus, it is the children of Thy Church: it is the souls on whom Thou hast bestowed the most graces who wound Thee most cruelly, and who most afflict Thy Heart. Accept this loving reparation, and convert to Thyself the hearts that have grown cold.

WOUND OF THE LEFT HAND.

"My grief has increased the Wounds of My Hands."[2] O Jesus, Who in Thy Human Nature didst experience both inward sorrow and bodily pain, and didst deign to taste how the one adds to the other, grant that we may not be of the number of those who "add to the grief of Thy Wounds,"[3] and vouchsafe to touch the hardened hearts of those who still do so.

[1] Zach. xiii. 6. [2] Ch. Off. [3] Psalm lxviii. 27.

WOUND OF THE RIGHT FOOT.

"Why are you troubled, and why do thoughts arise in your hearts? See My Hands and My Feet, that it is I Myself."[4] O Jesus, Who for us didst endure to be cruelly pierced with nails, grant that we may never lose confidence in Thy love, but that beholding the marks of it in Thy Hands and Feet, we may be animated to serve Thee more faithfully.

WOUND OF THE LEFT FOOT.

"They have dug My Hands and My Feet."[5] O Jesus, grant that we may ever carry in our hearts the memory of Thy sufferings and Thy love, and that we may render Thee love for love by generously suffering for Thy interests whatever Thou ordainest.

WOUND OF THE SIDE.

"Then a soldier, with a spear, opened His Side, and there came forth Blood and Water."[6] O Jesus, by that Sacred Wound, from whence came forth the last drop of that Precious Blood by which we have been redeemed, have mercy upon Thy Church, have mercy upon the world, have mercy on the many souls who cry to Thee for help. Shelter them

[4] St. Luke xxiv. 38, 39

[5] Psalm xxi. 17. [6] St. John xix. 34.

in Thy opened Heart and let not the enemy come near them.

PRAYER ON THE MEDAL.

O Jesus, by those pierced Hands, so often raised to bless, by those pierced Feet, so often wearied in journeying after the lost sheep, by that pierced Heart, which has revealed to us all Thy love, pierce, I beseech Thee, our cold hard hearts with the arrows of Thy love, that tears of true contrition may spring forth from them, and that we may be ready rather to pour out our blood than ever wound Thee again. Amen.

V. We will look on Thee Whom we have pierced.

R. And we will grieve as they grieve for the death of an only one.

DEVOTION TO THE WOUND IN THE SACRED SHOULDER OF OUR LORD.

According to the revelation made by our Lord Himself to St. Bernard, the wound inflicted by the pressure of the Cross upon His Sacred Shoulder, as He bore it to Calvary, was His most painful unrecorded suffering. Our Lord promised great graces to all those who should honour this unknown Wound; and it seems to be analogous to the spirit of the devotion to the Sacred Heart, for

which reason the following short prayers are suggested.

Reparatory Act.

My sweet and gentle Jesus, Who didst so meekly suffer that cruel pain from the wound inflicted by Thy Cross upon Thy Sacred Shoulder, I desire to honour that hidden suffering of Thine all the days of my life. It is but little honoured because it is little known, but I offer Thee the love with which, throughout all ages, the angels have worshipped that Sacred Wound. I unite my adoration and my love to theirs, and I desire to bear in silence whatever hidden sufferings Thou mayest send me, in memory of that secret pain Thou didst endure in carrying Thy Cross for me. Amen.

Prayer for certain afflicted persons.

O Jesus! by that Wound which Thou didst suffer in Thy Shoulder from the carriage of Thy Cross, have mercy, I entreat Thee, on those who have a life-long cross to bear, as also upon such as have secret sorrows which only Thou canst know. May the memory of Thy painful Cross-bearing give them strength to carry theirs with courage and fidelity to the end, and may the thought of that secret suffering Thou didst endure, teach them to sanctify their hidden sorrows that so they may be fruitful for Thy glory. Amen.

THE HOLY NAME OF JESUS.

When we recall the blasphemies which ever have been, and are now more than ever, uttered against the holy and saving Name of Jesus, it would seem unnecessary to suggest any form of reparation to those who love our Lord, and who are animated with zeal for His glory. Nevertheless, even among such, a certain negligence will insinuate itself which, if not guarded against, will become habitual, until at length a coldness will gradually and almost imperceptibly take possession of hearts that once were loving and devoted. Let us suffer no occasion to pass of making reparation to that Sacred Name, for in doing so we shall console the Sacred Heart.

The Salutation. (*Praised be Jesus Christ.*)

Why should this salutation, in use in Catholic countries, be entirely restricted in England to certain Religious Orders? That it could be adopted unreservedly and indiscriminately is not to be expected in a Protestant country, where the children of the Church mingle with those who are separated from it, but that it could be in *some* circumstances and on *some* occasions practised, is beyond question. When, for example, some two or more pious Catholics meet each other unrestrained by the

presence of Protestants, what is to hinder them from exchanging the brief salutation ordinary in other lands, even among such as make no particular profession of piety: *Praised be Jesus Christ*—Answer: *For ever.*[7]

A spirit of loving reparation will recommend this practice at least to the Associates of the Holy League of the Sacred Heart, and who knows what good may thereby be wrought where it is least expected?

Act of Reparation to the most Holy Name of Jesus.

Jesus, admirable above all other names, holiest of all that are holy, and sweeter than that of all the names most beloved by men; I offer Thee the praise, adoration, love, and every kind of homage that has ever been offered Thee in Heaven or upon earth, all that is now rendered Thee, and will be rendered Thee throughout eternity, in reparation for the blasphemies and the insults Thou receivest from the impious. I offer Thee the love with which faithful and consecrated souls constantly pronounce Thee with their lips and in their heart, the innocence with which little children lisp Thee, and the trusting confidence with which dying Christians invoke Thee with their last sigh. I

[7] 100 days' Indulgence for this reciprocal salutation.

offer Thee, above all, the tender love and reverence with which Mary and Joseph pronounced that adorable Name when they spoke to Thee on earth, and finally, the profound veneration with which the Archangel Gabriel uttered it when he announced at Nazareth the Mystery of the Incarnation. I desire to honour that Holy Name all the days of my life, and to praise it throughout eternity. I will invoke it in my temptations, in my sorrows and discouragements, and if ever I hear it profaned or treated with levity, I will make acts of loving reparation in my heart, and if possible with my lips. Sweet Name of Jesus, be Thou loved, praised, and glorified for ever and ever. Amen.

Intercessory Aspirations for those who dishonour the Holy Name.

1. Mercy, O my Jesus! mercy for those who blaspheme Thy Holy Name.

2. Sweet Jesus, be a Jesus to those who neglect to invoke Thee. Bring to their remembrance the time when they first learnt to lisp Thee.

3. For the glory of Thy saving Name Jesus, convert to Thyself, O Lord, the impious who despise Thee.

4. Thrice Holy Name of Jesus, may the sinners who now outrage Thee, call upon Thee at last.

5. Sweet Name of Jesus, may the poor sinners who are to die this day, call upon Thee, and so find mercy.

Chaplet of the Holy Name, in reparation for blasphemies.

It may be said on the Chaplet of the Sacred Heart, as it consists of the same number of beads similarly divided.

On the Cross, say: Jesus, Son of the living God, how admirable is Thy Name throughout the world!

On the first large bead:

Thou shalt call His Name Jesus.

On the small beads:

I praise and love Thee, dearest Lord, for holy is Thy Name.

On the second large bead:

Thou shalt call His Name Jesus, for He shall save His people from their sins.

On the small beads:

I praise and love Thee, dearest Lord, for in Thy Name is our salvation.

On the third large bead:

His Name was called Jesus, which was called by the Angel.

On the small beads:

Hail, Jesus, Splendour of the Father, Joy of angels and of saints, I adore and bless Thy Holy Name, and pray that it may be known throughout the world.

On the fourth large bead:

And the writing was: Jesus of Nazareth, King of the Jews.

On the small beads:

Hail, Jesus, King of Heaven and earth, hallowed be Thy Holy Name, Thy Kingdom quickly come.

On the fifth large bead:

I am Jesus Whom thou persecutest.

On the small beads:

Holy, Holy, Holy, is the Sacred Name of Jesus the Saviour of the world.

On the three remaining small beads:

Glory be to Thee, O Jesus, Son of the living God.

Conclude with the following prayer of St. Gertrude: Hail, Jesus, full of grace, mercy is with Thee, and Thou art beautiful above all the sons of men; and blessed be Thy most Holy Name, Thy Life and Sacred Passion. O sweet Jesus, Son of God, have mercy on us sinners now and at the hour of our death. Amen.

Aspirations.

O bone Jesus, esto mihi Jesu. O good Jesus, be to me *Jesus.* O merciful Jesus! be to *N.N.* a *Jesus,* a Saviour!

DEVOTION TO THE TEARS OF OUR LORD.

If the tears of the saints have been so acceptable to God, that He has granted to them the most striking graces for those in whose behalf they were shed, what must be said of the Tears of Him Who, being as Man, the Saint of Saints, was at the same time, true God! The Tears of God! That Jesus wept we have an incontestable proof in the Gospel. And His Tears were elicited by His love for souls, His tender compassion for their miseries. Let us unite ourselves to Him; let us offer His Tears to the Eternal Father in behalf of those who have no tears to shed for their sins or for the wounds they have inflicted on the Sacred Heart.

Offerings of the Sacred Tears.

Eternal Father, I offer Thee the Sacred Tears which Jesus shed over the city of Jerusalem, and I beseech Thee, for their sake, to have mercy on the guilty city of ———— and to convert the sinners who dwell in it.

Pardon, O my God! pardon for the guilty (*of such a country or city*), for the sake of the Tears which Jesus shed over Jerusalem.

Remember, O Eternal Father, the Tears which Jesus shed at the tomb of Lazarus, and for their sake call forth, I entreat Thee, *N.N.* from the tomb of sin.

O Jesus, Who wept with compassion for the sisters of Lazarus, I offer Thee those Sacred Tears for the afflicted and sorrowful, &c.

Prayer.

O Jesus, Who, when weeping over Jerusalem and at the tomb of Lazarus, didst behold before Thine Eyes the guilty nations who should cry to Heaven for vengeance on their crimes, and the countless souls who would be buried and putrified in the grave of sin, have mercy, I beseech Thee, have mercy on those nations and on those souls, for the sake of Thine own Sacred Tears which Thou didst shed on earth. Remember, O Jesus, the anguish of Thy Heart which caused those tears to flow, remember all Its compassion, and suffer Thyself now to be touched with a like pity. Apply the Tears which Thou didst shed, to (*such a soul, or country, or city*), and Thy Heavenly Father will look on it with mercy. Spare, O Lord, spare ——— for the sake of Thy Sacred Tears. Amen.

Aspirations.

1. O Precious Tears of Jesus, God and Man! in all my sorrows and distresses, I unite myself to you.

2. My Jesus! apply to the soul of *N.N.* but one of Thy Holy Tears, and it will be cleansed from its stains.

3. O Jesus! I offer Thee Thy Sacred Tears for those who have been long absent from the sacraments . . . . for those who are this day to receive Thee in Holy Communion . . . . for the dying . . . . to obtain the gift of true contrition . . . . of resignation in sorrow, &c.

LITANY OF THE TEARS OF JESUS.

God the Father Almighty, *have mercy on us.*

God the Son, Redeemer of the world, *have mercy on us.*

God the Holy Ghost, *have mercy on us.*

Jesus, Son of the Living God, *have mercy on us.*

Jesus, the "Man of Sorrows," *have mercy on us.*

By the Tears Thou didst shed in Thy Infancy, *have mercy on the world.*

By the Tears Thou didst shed amidst Thy toils at Nazareth, *have mercy on the world.*

By the Tears Thou didst shed in prayer, at the sight of our sins, *have mercy on the world.*

By the Tears Thou didst offer to Thy Eternal Father in our behalf, *have mercy on the world.*

By the Tears Thou didst shed over Jerusalem, *have mercy on the world.*

By the Tears Thou didst shed at the grave of Lazarus, *have mercy on the world.*

By Thy Tears of compassion for the sorrowful, *have pity on those who are in affliction.*

By the Tears the torments of Thy Passion drew from Thee, *comfort those who are enduring sharp pain.*

By the Tears Thou didst shed in Thy last Agony, *have mercy on all who turn to Thee, and have mercy on the dying.*

Prayer to Our Lady of the Sacred Heart.

O Mary our Mother, thou who didst follow thy Jesus so closely in all the miseries of His mortal life, and didst mingle thy tears with His, remind Him of the Tears He shed on earth, and obtain from His Sacred Heart, through their merits, pardon for our sins, and the special grace I ask for *N.N.* Our Lady of the Sacred Heart, hear my prayer, and grant it through the tears thou didst shed on earth in union with thy Jesus.

THE SACRED FOOTSTEPS.

I thank and bless Thee, O my Jesus, for the weary journeys Thou didst take on earth seeking for souls; blessed be each one of Thy footsteps; blessed be the love of Thy Sacred Heart which prompted them. Praise and glory be rendered Thee for them throughout eternity. Amen.

Offerings.

1. My sweet Saviour! I offer Thee Thine own most Sacred Footsteps upon earth in reparation for all the sinful steps that have been and are now taken in pursuit of guilty pleasures. . . .

2. I offer Thee, O Jesus, Thy Blessed Footsteps which Thou didst take in Thy Humanity, for the conversion of those who fly from Thee, and who walk on in sinful ways. . . .

3. I desire, my Jesus, to honour Thy Sacred Footsteps by patiently supporting painful and tedious labour in union with them.

4. I offer Thee, O Jesus, the pain and weariness of this journey, in union with the weary footsteps Thou didst take for love of souls. . . .

5. O Jesus, Lover of mankind, I offer Thee Thine own most Blessed Footsteps, for all those who are engaged in the pursuit of souls, for Apostolic labourers and missioners, beseeching

Thee that the memory of Thy weariness when on earth may encourage and strengthen them in their fatigues.

Prayer.

O Jesus, so often footsore and weary when on earth, by Thy long and painful journeys in search of the lost sheep, recall, I pray Thee, to the minds of those who fly from Thee, this proof of Thy love for souls, that their hearts being touched thereby, they may retrace their steps, and henceforth follow in the footsteps Thou hast left. Amen.

ROSARY OF THE DIVINE WILL.

In reparation for those who refuse to resign themselves to its decrees, and to obtain for them the grace to do so. This little Chaplet is composed of thirty-three small beads in memory of the thirty-three years our Divine Lord passed on earth in perfect conformity to His Father's will.

On the Cross: The *Pater noster.*—On the first large bead: My Father, if it be possible, let this chalice pass from Me, nevertheless, not as I will but as Thou wilt.—On the second large bead, the same words as on the first.—On the three remaining large beads: My Father, if this chalice may not pass from Me, but I must drink it, Thy will be done.—On all the small beads: May the most

just, most high, most amiable will of God, be done, praised, blessed, and eternally exalted in all things.

(During the holy season of Advent, might be substituted for the above words on the large beads, the following: Behold the handmaid of the Lord; be it done unto me according to Thy word; in order to recall the obedience and humble conformity to the Divine will which shine forth in the great Mystery of the Incarnation.)

ROSARY OF THE SACRED HEART FOR THE ASSOCIATES OF THE HOLY LEAGUE.

On the Cross: O Sacred Heart of Jesus, wounded with love and sorrow, wound our hearts with love for Thee, and sorrow for our sins.

On each large bead say: O Sacred Heart, I adore and love Thee; inflame all hearts with the fire of Thy love.

On each little bead say: O Sacred Heart of Jesus, I implore that all the world may know and love Thee more.

Conclude with the following ejaculatory prayer: O Jesus, Whose first lesson was this: Learn of Me, for I am meek and humble of Heart, make our hearts like to Thine that we may glorify Thee now and for ever. Amen.

PRAYERS TO THE SACRED HEART NOT GENERALLY KNOWN.

Prayer to the Eternal Father.

O Eternal Father, through the Divine Heart of Jesus, I adore Thee for all those who adore Thee not; I love Thee for all those who do not love Thee. I go in spirit through the whole world to seek for souls redeemed by the Blood of Jesus I embrace them in order to present them to Thee in His Sacred Heart, and in union with that merciful Heart I ask for their conversion.—(*Ven. Marie de l'Incarnation.*)

"Jesus is the only true friend of our hearts."—(*Blessed Margaret Mary.*)

Prayer.

Heart of Jesus! Which alone never changest, never betrayest our confidence, make known to all, I beseech Thee, the titles Thou hast to their love. Draw their hearts to Thyself and teach them to seek in Thee alone their strength and consolation. Amen.

"The Heart of Jesus desires to be everything to he heart that It loves; but that will only be by suffering for Him."—(*Blessed Margaret Mary.*)

Prayer.

O Sacred Heart! to be loved by Thee is the hundred-fold reward for every suffering endured for Thee here below. Grant that we may refuse Thee nothing, shrink from nothing which may procure for us the grace so to love Thee that Thou mayest be to us *all things* as Thy Father was to Thee. Amen.

Another Prayer.

Divine Jesus, Who rejectest no one, and Who openest Thy Heart to all penitent sinners, have pity on those who invoke Thy holy Name, and who trust in the love of Thy Heart. Grant that all the faithful who are devoted to that Sacred Heart, wherever they may be, may experience at this moment the benefits of Its mercy, and that their hearts may draw in Thy true joy and perfect love. Amen.

Memorare.

Remember, O most loving Jesus, that never was it known that any one who had recourse to Thy Sacred Heart, implored Its help and trusted in Its love, was left unaided. Confiding therefore in the infinite goodness of Thy Most loving and adorable Heart, O my sweet Saviour, I cast my care upon Thee and abandon to Thee (that soul—or this affair, &c.). Trusting in Thee, I shall not be

confounded in my hope, for never dost Thou close Thy Heart to those who, trusting, come to Thee. Amen.

Prayer of St. Ignatius, applied to the Sacred Heart of Jesus.

O Sacred Heart! deign to accept the sacrifice that I offer Thee of my liberty, of my memory, of my understanding, and of my will. I desire to use them only in dependence upon Thy good pleasure, and in union with Thee. All that I am, all that I have, Thou hast given me. I restore them to Thee again that Thou mayest dispose of them for the greater glory of Thy Father, for Thine own interests and for that of the souls for whom, in union with Thee, I desire to immolate myself day by day. Give me only Thy love, O Sacred Heart. Give me only Thy grace. With that treasure I shall be rich enough.

Example of Blessed Margaret Mary for Associates of the Holy League.

"In all that I do or suffer, I will enter into the Sacred Heart, to find therein the intention which should animate me, to unite myself to that adorable Heart, and to beg Its assistance."

Practice of Blessed Margaret Mary.

To offer one of the virtues of the Sacred Heart

in order to repair a contrary fault in oneself or in others.

"One just soul can obtain pardon for a thousand criminals." (*Words of our Lord to Blessed Margaret Mary.*)

O Mary, hope of the hopeless.

Pray for us that we may be made worthy of the promises of the Sacred Heart.

Prayer through the intercession of Blessed Margaret Mary.

O Lord Jesus Christ, Who didst in a wonderful way, unfold the unsearchable riches of Thy Heart to Thy holy virgin, Blessed Margaret Mary, grant through her merits and imitation, that loving Thee in all things and above all things, we may in that Heart of Thine, deserve to find our everlasting dwelling-place. Who livest and reignest God, world without end. Amen.

Pray for us, Blessed Margaret Mary.

That we may be made worthy of the promises of the Sacred Heart.

Prayer before an image or picture of the Sacred Heart.

O Sacred Heart of Jesus, pour out Thy benedictions upon the Holy Church, upon its priests, and upon all its children. Sustain the just, convert

the sinners, assist the dying, deliver the souls in Purgatory, and extend over all hearts the sweet empire of Thy love. Amen.

Daily Oblation to the Sacred Heart.

To Thy Most Sacred Heart, O Jesus, through the Immaculate Heart of Mary, Thy Mother, I offer up and consecrate my heart and my whole being, from this moment to the last moment of my life, and on through all eternity. In union with the hard labours and bitter sufferings of Thy life and of Thy death, I offer up all the labours and sufferings, great or small, that may be ever mine, down to the last pang of dying, and then to the last of those merciful torments which my sins and sloth make me fear after my death. And first, I offer up and consecrate to Thy Heart the day I am now beginning (or, the day that is passing now), all my thoughts, all my words, all my prayer, all the duties of my state, all that I shall do or feel to-day, work and rest, pain and pleasure. I offer all now for those intentions for which Thou, my Jesus, didst offer Thyself a bleeding Victim on the Cross, and dost unceasingly offer Thyself a Victim of love upon our altars. I make this offering in particular for the General Intention commended throughout this month to the Apostleship of Prayer, as well as for the special Intentions

of this day, for which Intentions so many, O Lord, of the hearts dearest to Thine are praying with me this moment in Thy Church throughout the world; faithful hearts who, with the blessing of Thy Vicar on earth, have banded together in this Holy League of Thy Sacred Heart. All for Thee this day and for ever, O adorable Heart of my Jesus; all for Thee and through Thee and with Thee in time and for eternity. Amen.

To obtain a Conversion or any spiritual favour.

Lord, all hearts are in Thy hands: Thou canst bend as Thou wilt the most stubborn, and soften the most obdurate. Do that honour *this day* to the Precious Blood, the merits, the Sacred Wounds, the Holy Name, and loving Heart of Thy Beloved Son, of granting the conversion of *N.N.* (or, of bestowing such a grace, &c.)

Paraphrase of Te Deum, in honour of the Sacred Heart.

We praise Thee, O Sacred Heart: we acknowledge Thee to be Divine.

All the earth doth worship Thee, the Gift of God to men.

The angels, the heavens and all the powers therein adore Thee.

To Thee the Cherubim and Seraphim continually do cry:

Holy, Holy, Holy, Heart of our Incarnate God.

Heaven and earth are full of the trophies of Thy love.

The glorious choir of Apostles proclaim aloud Thy triumph.

The admirable company of the Prophets adore Thee for Whose love they sighed on earth.

The white-robed army of Martyrs confess Thee to be their strength.

The Holy Church throughout the world doth acknowledge Thee to be its Treasure.

The Father of infinite Majesty delights in Thee, the Heart of His Beloved Son.

The Holy Ghost, the Comforter, abides in Thee, and by Thee is breathed forth on men.

O Sacred Heart of Christ, the King of Glory!

O Sacred Heart of the Father's Eternal Son!

When Thou didst take upon Thee to deliver men, Thou didst not abhor the shame of the Cross.

When Thou wast broken with love upon the Cross, Thou didst open the Kingdom of Heaven to all who loved Thee.

Thou art for ever triumphant at God's right hand, in the Glory of the Father.

We believe that Thou wilt be our Judge, Thou Who hast suffered in our nature.

We, therefore, pray Thee help Thy servants for whom Thou didst shed Thy Precious Blood, O Sacred Heart pierced and opened for us!

Make them to be partakers of Thy promises on earth and in the world to come.

O Sacred Heart, save us, for we are Thine, and bless Thine own inheritance.

Govern us, teach us, and bind us to Thyself for ever.

Day by day we magnify Thee and love Thee more and more.

And we praise Thy Name, O Sacred Heart: yea, for ever and ever.

Vouchsafe, O Heart of Jesus, to keep us this day without sin.

O loving Heart, have mercy upon us, have mercy upon us.

O Sacred Heart, let Thy mercy be showered upon us, for we have hoped in Thee.

O Sacred Heart, in Thee have I hoped, let me not be confounded for ever.

OF PRAYER TO THE GUARDIAN ANGELS OF SOULS AND OF PARTICULAR MISSIONS.

We too frequently forget the powerful aid we possess for our Apostolate in the Guardian Angels of souls, of cities, and of countries. Many persons find an immense consolation in praying to the Guardian Angels of those who are personally dear to them. Apostles of prayer, friends of the Sacred Heart, whose charity extends far beyond their own immediate circle, will likewise experience a singular satisfaction in invoking these blessed spirits for the poor sinners of whom they are the special guardians, for the missions and countries of which they are the protectors. Above all when they think of the dying, some of whom seem stripped of every aid, human or Divine, how consoling it is to remember that invisible apostolate ever faithfully exercised by the gentle spirit who never leaves his charge until the captive soul has fled away and has heard its eternal doom. Let us then have recourse to the intercession of the Guardian Angels by frequent aspirations in behalf of the souls, the cities, and the countries which are committed to them.

CHOICE OF SAINTS FOR THE INTERESTS OF THE APOSTLESHIP, AND FOR PARTICULAR INTENTIONS

All the Blessed interest themselves in everything that involves God's glory. This is beyond doubt.

We are taught, however, by the practice of the Church, that there are certain saints whom it is customary to invoke for particular necessities, and who, either from the circumstances of their life, or from other causes, seem to have some special relation with the object for which they are invoked. This practice will be found to be of great assistance to us in the exercise of our Apostolate, and a few prayers, not generally known, are here inserted. Intelligent piety will know how to supplement what is wanting. Before all we shall invoke with confidence the holy Apostles themselves.

Prayer to an Apostle on his Feast, or any other time.

Glorious Apostle of Jesus Christ, St. *N.* . . . who was called by that Good Master to follow Him closely, to live in His intimacy, and to receive His most sublime instructions, in order to be afterwards one of the pillars of His Church, receive my humble homage and my ardent prayers. Obtain for us, O great saint, the intimate knowledge and love of Jesus, as also of His holy doctrine and adorable mysteries. Make us share in your fidelity in following Him and in labouring for His interests. O holy Apostle, watch over the Church of God. You have planted it, you have watered it, you have left in it the perfume of your virtues and the treasure of your teaching. Pray now that all those

graces which have come through you may be rendered fruitful; that faith may shine with a new brightness, that the love of Jesus Christ may be re-animated in hearts, and that zeal for the extension of His kingdom may daily increase amongst us. Amen.

Prayer to St. Anthony of Padua to obtain the recovery of lost graces.

O great and faithful friend of the Lord, who by the great purity of thy heart merited to see and converse familiarly with Him even in this life, thou to whom He has granted, according to the pious belief of Christians, the gift of recovering for those who invoke thee, precious gifts which they had lost, obtain for us (or for *N.N.*) by thy prayers and merits, all the holy friendship and union with God which we should have had if we had always been faithful to Him. Amen.

Aspiration.

St. Anthony of Padua, obtain for *N.N.* the virtue of . . . which (*he or she*) has lost, and the grace of true repentance.

Litany of St. Peter Claver for the conversion of the Negro Race.

Lord, have mercy on us.
Jesus Christ have mercy on us.
Lord, have mercy on us.
Jesus Christ, hear my prayer.
Jesus Christ, graciously hear my prayer.
God the Father of Heaven, *have mercy on us.*
God the Son, Redeemer of the world, *have mercy on us.*
God the Holy Ghost, *have mercy on us.*
Holy Trinity, one God, *have mercy on us.*
Holy Mary, Immaculate Mother of God, *pray for us.*
St. Peter Claver, worthy son of St. Ignatius,
St. Peter Claver, zealous disciple of St. Alphonsus Rodriguez,
St. Peter Claver, emulator of the Apostle of the Indies and Japan,
St. Peter Claver, Apostle of the Negroes,
St. Peter Claver, who didst procure for the slaves the holy liberty of the children of God,
St. Peter Claver, who didst sign thyself: Slave of the Negroes for ever,
St. Peter Claver, shining light of Carthagena and of America,
St. Peter Claver, model of Evangelical labourers,

Pray for the Negroes.

St. Peter Claver, tender father of the poor, the widows, and the orphans,
St. Peter Claver, refuge of all the unfortunate,
O thou who didst make and accomplish the heroic vow of consecrating thyself entirely to the service of the slaves,
O thou who didst make thyself all to all in order to gain all to Jesus Christ,
O thou who wast superior to all the vicissitudes of life by thine unalterable confidence in God,
O thou who in thine inexhaustible charity didst cure so many sicknesses, relieve so many miseries, and console so many sufferings,
O thou who didst despise the riches of the earth in order to embrace evangelical poverty,
O thou who didst prefer to the honours of the world the ignominies of the Cross,
O thou who didst always seek to be forgotten and to be accounted for nothing among men,
O thou who didst glory in knowing nothing else but Jesus crucified,
O thou who didst incessantly reduce thy body to servitude by the most rigorous austerities,
Prodigy of innocence and of mortification,
Living example of humility and of abnegation,
Accomplished model of obedience and submission,

Courageous and intrepid apostle in the midst of obstacles and contradictions,
Martyr by the privations and sufferings which thou didst endure for the salvation of souls,
Fervent adorer of Jesus in the Most Holy Sacrament of the Altar,
Contemplator and faithful imitator of Jesus suffering,
O thou for whom the name and remembrance of Mary was ever a source of graces in all thy labours,
St. Peter Claver, honour and ornament of the Society of Jesus,
St. Peter Claver, illustrious by the numerous miracles thou didst work,
St. Peter Claver, charitable and zealous protector of all those who invoke thee,

Pray for the Negroes.

Lamb of God, Who takest away the sins of the world,
Spare us, O Lord.
Lamb of God, Who takest away the sins of the world,
Graciously hear the intercession of Thy servant in behalf of the poor Negroes.
Lamb of God, Who takest away the sins of the world,
Have mercy on us.

Prayer.

O God, Who in order that wretched slaves might come to the knowledge of Thy Name, didst endow St. Peter, Thy confessor, with wonderful self-denial and eminent charity; grant that, animated by his example, many souls may be inspired with compassion for the poor negroes and may courageously devote themselves to their conversion. Through Jesus Christ. Amen.

Prayer of St. Margaret of Cortona for those living in sin.

O God, Who didst mercifully bring back Thy servant Margaret from the way of perdition to the path of salvation; grant by the same mercy, that those who are not ashamed to follow the example of her errors may glorify Thee by imitating the sincerity of her repentance. Through Jesus Christ our Lord. Amen.

Prayer to St. Monica for the conversion of a sinner.

O blessed Monica, whose pious tears found such favour with God that they merited to obtain the conversion of thy son Augustine; do thou intercede for . . . that he may see the error of his ways and glorify his Heavenly Father by his repentance. Through Jesus Christ our Lord. Amen.

(It would far exceed the limits of the present little book, were we to insert all the prayers that might be added to the few which we have placed here as an example. Piety and intelligent devotion will readily know how to engage in the various interests of the apostolate the intercession of those saints which seem to have special relation with some particular objects. Thus, we shall pray to the founders of Religious Orders for the prosperity of those Orders, and above all for the maintenance of their distinctive and primitive spirit. We shall beg those saints who have been most remarkable for their devotedness to the Holy See and to the cause of the Church, to use their credit now before God for the Church in her present vicissitudes. We shall invoke with special confidence certain saints for particular countries with which they have had during life peculiar relations, as St. Louis for France, St. Teresa for Spain, St. Catherine of Sienna for Italy, St. Patrick for Ireland, the English Martyrs, &c., for England. We shall beg the protection of Blessed Margaret Mary and Ven. de la Colombière and others, for the Apostleship of Prayer, and thus in the same way we shall seek the powerful aid of other saints and servants of God for other and various objects.)

ON THE CHOICE OF PRAYERS. THOSE OF THE CHURCH ESPECIALLY RECOMMENDED.

We would offer a suggestion in reference to the choice of prayers for the interests of the Apostolate. It often happens that when wishing to pray for some particular object, we begin to seek for some special prayer which may seem to be appropriate. Not unfrequently we take (for want of finding a better) some lengthy, tediously worded prayer which we discover in a prayer-book, or the composition of some devout soul who has had his or her petitions printed on a leaflet. We find our prayer so tedious that it is not improbable that we shall fail to continue to use it, or perhaps to adopt any other in its stead. Now, how much more to the purpose and how far more devotional and animating would be one of the beautiful prayers of the Church, so full in their signification, so touching in the simplicity of their language, and above all so efficacious by reason of their holiness, forming part as they do of the Church's sacred Liturgy. Were we more familiar with the treasury of prayers contained in the *Roman Missal* we should not be compelled to make use of lengthy forms of petition which, while they weary the mind, fail to touch the heart, and consequently elicit but a cold and inefficacious prayer. The prayers for the Sundays in the year, as also some of the

collects of the ferias in Lent, afford touching forms of supplication for the most apostolic objects. Then, again, the proper prayers on the festivals of some of the saints are a wealthy mine of intercessory petition for divers necessities.

But if we pass from these to the prayers we daily use, we find ourselves in possession of a whole collection of devotions which only need an *apostolic intention* in him who uses them to render them fruitful indeed for the service of our Apostolate. Such would be the Rosary, recited in the spirit of the Holy League, instead of being said, as perhaps too frequently it is, without any definite intention, or at best for such as are centred in self, and in what is bound up with self by simply natural ties. We might have a special intention at each decade in harmony with the mystery which belongs to it, always remembering the intentions of the Sovereign Pontiff and the cause of Holy Church. Then the *Salve Regina*, the *Memorare*, the *Credo*, the Acts of Faith, Hope, and Charity, the *Anima Christi*, not to speak of the *Pater noster* and *Ave Maria*, and a multitude of other prayers which every Catholic child learns and is familiar with. An apostolic intention will animate them with new life, be productive of greater fervour in reciting them, and render them efficacious for the dearest interests of the Sacred Heart.

DEVOTION TO ST. JOSEPH.

It would be needless to say much to the Apostles of the Sacred Heart regarding devotion to St. Joseph. They already know how large a share he has in the Apostolate, and how great is his power over that Heart which on earth so often beat so close to his own. But there is one class of persons whom we would in an all particular manner recommend to cultivate a solid devotion and tender confidence towards St. Joseph. This class alluded to is that of working-men, many of whom are Associates of the Holy League. Now, St. Joseph, who was himself a carpenter, and passed his life in toil and hardship, was chosen by God to fulfil a mission whose magnitude and whose dignity have never been and never could be equalled: the Foster-father of the Son of God, and the Spouse of the Immaculate Virgin. Nevertheless, he still remained the humble carpenter of Nazareth, earning his daily bread in the sweat of his brow, and subject to the arrogance, the whims, and, frequently, as we may easily conjecture, the parsimony of his employers. Ah! God's ways are not our ways, neither are His thoughts like ours. The labouring man of Nazareth was alone found worthy to fill so sublime, so honourable an office as that which God imposed upon Joseph.

St. Joseph, then, is the Patron as well as the model of toilers, of that class generally known as *working-men.* Honourable title, and occupation worthy of all respect, provided only that those who labour recognize in what their true dignity consists, and that their lives are in harmony with their convictions. When tempted to complain of the hardships of their condition, let them look at the workshop of Nazareth; when prompted by the evil one or by pernicious example to rail against those whose social position is above their own, and whose wealth places them beyond the reach of hardship or privation, let the working-man quell the pride rising up in his heart, and rather thank God for having placed him in a condition of life which assimilates him more closely to the Foster-father of Jesus, and even to Jesus Himself, Who was the Carpenter of Nazareth, labouring in Joseph's workshop and sharing with him all his toils.

Nazareth may be regarded as the first centre of the Apostleship of Prayer. There, for thirty years, saving the short time spent in exile in Egypt, Jesus, Mary, and Joseph lived a life of prayer and of labour. There, we shall learn how to sanctify labour, and how to make of it a prayer for all the interests of God and His Church.

Prayer to St. Joseph to obtain the grace of labouring holily.

O blessed St. Joseph, whose life was passed in toil and prayer, obtain for me the grace, I beseech thee, to sanctify my work by purity of intention, by remembrance of God's presence, and by frequent prayer. Teach me to be contented with my lot, and if the temptation comes to me to envy those who are above me or richer than myself, obtain for me the grace to despise it, and, remembering thy life of humble toil, to desire only to imitate thee in the company of Jesus and Mary. Amen.

Special offering of the day's work.

Blessed St. Joseph, I offer this day's work in union with thy labours in the workshop of Nazareth, begging thee to present it to the Sacred Heart of Jesus, for all Its intentions, and in reparation for so many souls who live in idleness, and refuse the labour imposed by God as just penance upon all men.

St. Joseph, Friend of the Sacred Heart, protect me.

A PRAYER FOR SOLDIERS.

O God, I beseech Thee, watch over the souls of those who are exposed to the horrors of war, and to

the spiritual dangers peculiar to a soldier's life. Give them such strong faith that no human respect may ever lead them to deny it or fear to practise it, and do Thou by Thy grace fortify them against the contagion of bad example, that being preserved from vice, and serving Thee faithfully, they may be ready to meet death whenever it may arrive. Through Jesus Christ our Lord. Amen.

Prayer to St. Sebastian.

Brave soldier of Jesus Christ, St. Sebastian, who didst joyfully suffer a martyr's death rather than deny thy faith, and who, by thy zeal, didst gain many souls to God, intercede, I beseech thee, for those who are engaged in that life which thou didst thyself profess when on earth, and amidst whose allurements thou didst nobly stand firm in virtue. Help them by thy prayers, that so, having faithfully served their country here below, and imitated thee also in thy fidelity to Jesus Christ, they may come at length with thee to praise Him eternally Who reigneth King of kings with the Father and the Holy Ghost, one God, for ever and ever. Amen.

Aspiration to St. Longinus.

By the agony of thy repentance, O blessed Longinus, for having pierced with thy lance the

Saviour's Side, obtain for soldiers the grace of never piercing His Heart by grievous sin.

All ye blessed soldier saints who have sanctified yourselves in the military life and suffered martyrdom for your faith; pray for all soldiers, that they may be made worthy of the promises of Christ.

Mother of God, be with them on the battlefield, during life and at the hour of their death, and obtain for them that they may die in the grace of Thy Son. Amen.

Their Guardian Angels, protect them.

POEMS.

I.

Cor unum et anima una.

"Father, I will that they be one as I am one with Thee;"
'Twas thus the Heart of Jesus prayed before His Agony;
And in that blessed unity all hearts may have a share
Who "taste and see" the strength of love within our League of Prayer.

One heart with Jesus' Mother blest and all the Saints above,
One heart with all on earth who burn with apostolic love;
O Heart of Jesus! make us burn with that pure love of Thine,
So, human ties grow heavenly and human love divine.

Give us that love whose fire consumes the petty cares of life,
And in its mighty strength absorbs each meaner, lesser strife;
That love whose light will make us know e'en as the Saints above
The "breadth and length and height and depth" of Thy Eternal love.

Men tell us of the coral-trees beneath the mighty tide
Whose branches *there* all interlaced, above the waves divide;
So Christian hearts are interlaced who in our League take part,
Beneath the sea all fathomless of Jesus' Sacred Heart.

One light alone enlightens them, from Jesus' Heart it beamed;
One thirst consumes them—'tis for souls by Jesus' love redeemed;
What though the ocean sever them and long, long leagues divide,
Their hearts, their souls still live as one in Jesus' Wounded Side.

"Father Eternal! make them one;"—that thrice repeated prayer
Bursting from Jesus' Sacred Heart gave each and all a share:
The missioner far o'er the sea treading the desert wild,
The hermit in monastic cell, the simple cottage child.

All meet in Jesus' Sacred Heart whom charity hath bound,

The self-same interest their hearts its chain hath flung
around;
There's not a life so desolate but what has *one* fireside,—
One home at least, *one* rendezvous in Jesus' open Side,

Where countless hearts unitedly throb with that mighty
love
Which animates the glorified in Jesus' Heart above;
Oh! glorious prerogative of Jesus' special friends!
Oh! fire of love which every heart in one great furnace
blends.

Oh! holy apostolic love, how beautiful thou art!
Uniting hearts and souls as one in Jesus' Sacred Heart;
True foretaste thou of Paradise where all unite in one—
Where all are swallowed up in God the Everlasting Sun.

II.

Reparation.

With these was I wounded in the house of them that loved Me (Zach. xii.)

Oh! if there could be aught of grief
In that bright Land above,
Oh! Sacred Heart, 'twould surely be
O'er Thy rejected love.

Rejected—not alone by those
Who scarcely know Thy Name,—
Not only by the multitudes
Who "glory in their shame."

Alas! the children of Thy Church
  Have added woe to woe,
And those who once were trusted friends
  Have sided with the foe.

This is not all—too many, alas!
  Like those in days of yore,
Fall back because their faith is tried,
  And walk with Thee no more.

Poor Sacred Heart! Whose deepest Wound
  Thy bitter plaint reveals;
"The coldness of My chosen ones
  My Heart most keenly feels."[1]

'Tis they with whom so plaintively
  Thou pleadest thus to-day:
"O you whom I have called My friends
  Will you too go away?"

Oh! there are those on whom Thou'st looked
  With Eyes of tender love,
But Thou hast asked "one thing" too much
  Their constancy to prove.

In sorrow they have turned away,
  For they were touched by grace;
Who would not leave Thee wistfully
  Who once had seen Thy Face?

But yet a few remain to prove
  Thy love's o'ermastering power,
A few who would console Thy Heart
  In tribulation's hour.

[1] Words of our Lord to Blessed Margaret Mary.

And we, with Peter fain would say:
"To whom, Lord, shall we go?"
Poor wounded Heart! to wound Thee more[2]
Would be our bitterest woe.

Oh! Sacred Heart! Thy cruel plaint
By us shall ne'er be lost:—
"'Tis those who once have loved Me well
Who wrong Me now the most."

Poor broken Heart! time's ceaseless course
No healing brings for Thee;
Its Wound still bleeds as fresh as when
It broke upon the Tree.

Then while the Angels joyously
Surround Thy throne above,
We'll do what Angels cannot do:
Weep o'er Thy outraged love.

And more than this—we'll stay with Thee
In sorrow and in shame;
Whether the way be bright or dark
Our love shall be the same.

III.

Pleadings of the Sacred Heart.

Forget Me not! 'tis thus My Heart is pleading
With you for whom I fain again would die;
Forget Me not! for oh! this Heart once broken
Still loves you from Its glorious throne on high.

2 "They have added to the grief of My wounds." (Psalm xviii. 27.)

Forget Me not! upon the silent Altar!
  They pass Me by and leave Me all alone;
They've love enough for all, for every other,
  For Me, their God—their hearts are cold as stone.

Forget Me not! for oh! I'm ever waiting
  For friends who will My bitter wrongs atone:
Forget Me not! for I am ever craving
  Devoted hearts who'll make My woes their own.

Forget Me not when desolation tempts thee
  To plunge into the world's tempestuous sea;
Remember how the sin-laden and weary
  My Heart invited, saying: "*Come to Me.*"

Forget not lest one day I thus reproach thee:
  "*When I came in thou gavest Me no kiss,*"[3]
And oh! no thought in bitterness can equal
  The self-reproachful agony of this.

Forget not in the weariness of sorrow,
  There is a Home for Thee—thy Saviour's breast;
Be comforted—the day is ever nearing
  When there thou'lt find thy long—thy endless rest.

IV.

Come Home to the Sacred Heart.

O poor tempted ones, despair not,
  Say not, think not you're alone,
Hear you not that Voice which whispers
  Gently, tenderly: "Come Home"?

[3] St. Luke vii. 45.

Oh ! it is for ever ringing
  'Midst the world's great noise and din,
Calling home the long-lost wanderers
  From the weary paths of sin.

Hear it—you who poor and friendless
  Through the world as outcasts roam,
'Tis the Voice of Jesus whispering :
  "E'en for you there is a Home."

Sweeter than the harp of David
  Is the music of that tone,
For it is the Heart of Jesus
  Sighing through the world : "Come home !"

Plaintively that Voice sounds ever,
  Pleading, pleading everywhere :
"Come, the Heart of God is open,
  World, poor world, thy home is there."

Once again that Voice will murmur,
  Then 'twill be from Heaven's bright shore ;
Hush ! 'tis God's last thrilling whisper :
  "Come,—come Home for evermore."

V.

Be Kind.

Be kind—for oh ! a kind word spoken
To those whose hearts are well-nigh broken
  Shall never pass away.
That kind word is a secret treasure
Whose recompense, beyond all measure,
  Waits the great reckoning Day.

Be kind, be kind unto thy brother,
The love thou would'st have from another
Do thou thyself impart.
The kind deed wrought shall pass, oh! never,
Its blessed fruit remains for ever
Deep in the Sacred Heart.

Thy kindly word again shall greet thee
When Jesus shall come forth to meet thee,
When thou His Face shalt see.
The Heart of Jesus has remembered;—
"The kindness," He will say, "thou'st rendered
Was rendered unto Me."

VI.

A PRAYER.

Da mihi animam ejus.

Let the silent prayer unceasing,
Let the tears in secret shed
Plead with Thee, O Heart of Jesus,
For the brother who is dead.

Dead—yet not by nature's dying,
But in his immortal soul.
Mercy, O sweet Jesus, mercy,
Lest for aye he miss the goal.

Oh, how subtly came the tempter,
With his dread, alluring snare,—
Yet would not have died my brother
If, O Lord, Thou had'st been there,[4]

[4] St. John xi. 21, 32.

But alas, by pride of spirit
  He had forced Thee to depart;
He forgot, nay, scorned Thy lesson:
  "Be of meek and humble heart."

By the Tears Thou hast shed o'er him,
  By Thy Prayer on bended knees,
By the woe his sin once caused Thee
  'Neath the moon-lit olive-trees,

For the love Thy Mother bears him,
  Hear this anguished prayer of mine;
Snatch him from the tempter's vengeance,
  Save him, Lord, for he is Thine.[5]

By Thy abject self-abasement,—
  By Thy Death upon the Tree,
Tell me, Lord, what Thou demandest,—
  Only, give that soul to me.

By Thy tender Heart's Compassion
  At the sight of human woe,
Let the bleeding heart before Thee
  Gain that soul Thy mercy now.

Turn and rest Thine Eye upon him
  As Thou didst when Peter fell;
By that look he may be conquered,
  For, Lord, once he loved Thee well.

In his name we do confess it;
  He has played the traitor's part,
Yet some gentle memories linger;
  Touch the chord within his heart.

[5] Psalm cxviii. 94.

Heart of Jesus ! Shepherd ! Saviour !
  Thine it is to seek and save,—
Mercy, for our erring brother,
  Call him forth from out the grave.

Miserere ! Thou Who never
  Didst e'en sinners' prayers disdain,
Hear me, Lord,—the far-off wanderer,
  Draw back to Thy Heart again.

VII.

Sursum Corda.

When the wily tempter lures thee
  In the thorny ways of sin,
Sursum Corda ! Sursum Corda !
  There is Heaven yet to win.

When temptation seems o'erwhelming
  One thought shall the fiend defy :
Sursum Corda ! Sursum Corda !
  God is watching from on high.

When the heart seems well-nigh breaking
  Secretly within thy breast,
Sursum Corda ! see preparing
  Thy bright mansion with the blest.

When the way seems long and weary
  'Midst the ceaseless inward strife,
Sursum Corda ! be our watchword
  On the battlefield of life.

When the thought of loved and lost ones
  Wrings the heart with bitter pain,
Sursum Corda! thou shalt meet them
  In the Heart of God again.

What though lonely be our portion,
  Pain and sorrow till we die,
Sursum Corda! Sursum Corda!
  There is rest beyond the sky.

Though each hope that we have cherished
  We have seen perchance depart:
Sursum Corda! *one* hope fails not:
  Heaven through Jesus' Sacred Heart.

Though no friendly voice may greet thee,
  Gladly let earth lose its hold;
Sursum Corda! Heaven's our country,
  There where love grows never cold.

When the thought of past transgression,
  Well-nigh tempts thee to despair,
Sursum Corda! Sursum Corda!
  Jesus pleads thy pardon *there.*

When the secret thorn shall pierce thee:
  Words that wound thee like a dart,
Sursum Corda! God has seen it
  And the struggle of thy heart.

Sursum Corda! Sursum Corda!
  Courage yet a little while;
Thou art destined for the sunshine
  Of God's bright, Eternal Smile.

Sursum Corda ! Sursum Corda !
Be our thought for evermore,
Heaven's our Country, and our Brother
Stands to meet us on the Shore.

VIII.

Hymn.[6]

O Sacred Heart ! what shall I render Thee
For all the gifts Thou hast bestowed on me?
O Heart of God ! Thou seem'st but to implore
That I should love Thee daily more and more.

O Heart, Whose reign began upon the Tree
Where Thou didst triumph by humility ;
O grant I may Thy hidden ways adore
And know and love Thee daily more and more.

O Sacred Heart, I long, I long to love
E'en as the Saints with Thee in Heaven above,
O dearest Heart, this grace then I implore,
That I may love Thee daily, hourly more.

O Heart of Jesus ! come and live in me
That with Thy love my heart consumed may be,
O Sacred Heart of Jesus, I implore
That I may love Thee daily more and more.

O Sacred Heart ! be this our life's one aim :
To labour for the glory of Thy Name.
O dearest Heart ! this grace we Thee implore :
That all the world may know and love Thee more.

[6] This Hymn was set to music by the late Rev. Father W. Maher, S.J., and published by Messrs. Burns and Oates.

O Sacred Heart ! e'en now we fain would be
In our bright home in Paradise with Thee ;
O make us love Thee then more dearly here
That we may love Thee in Thy Kingdom there.

Dear Sacred Heart ! in our last awful hour
O let us feel Thy love's almighty power,
Oh ! then, o'er all this grace we Thee implore :
That we may love and trust Thee more and more.

O Sacred Heart ! the Sunshine of our days,
Be Thine the songs of everlasting praise,
Whose strains shall break on the Eternal Shore,
Where we shall love and praise Thee evermore.

IX.

Cor Cordium.

"Sweet Sacred Heart !" Oh ! let it not be spoken
As though the words meant only some light thing ;
They mean a Heart by love and sorrow broken,
From Whose deep Wound all grace and life would spring.

O Sacred Heart ! on earth our only Treasure ;
Of Love Divine Thou art the human throne ;
O Heart, Whose love no limit hath nor measure,
Be Thou for us on earth our only Home.

Alas ! we seek from creatures their affection
And think to stay the cravings of our breast,
Alas ! we fly from all that brings abjection
And think to find in human praise our rest.

Vain dream, O soul, not earth-born but God-given!
  Not there—not there is found the peace you crave;
Only in Him Whose Heart for you was riven,
  And in His Cross whereon He died to save.

O priceless Treasure! sinful man redeeming,
  O Heart of hearts! which loved us to the end,
O Living Light! through sin's dark shadows beaming;
  We cry to Thee, the One, True, Changeless Friend.

Sweet Sacred Heart! our Hearts within us burning
  Love and adore Thee with the Saints above;
O Heart Divine! by whom we're ever learning
  To know our God, and that our God is love.

X.

The need of the Sacred Heart.

Other sheep I have; them also I must bring.
(St. John x. 16.)

All you who fain what you possess
  To others would impart,
Oh! listen to those words of fire
  Breathed forth from Jesus' Heart.

"And other sheep I have," He says,
  "And they too I must bring,
That there may be one only Fold,
  One Kingdom and one King."

To bring them back He little heeds
  What tears and blood He spent,—
As though without those "other sheep,"
  He could not be content.

Oh ! nothing for Him is attempted
  But what He accounts as done ;
Each failure—each shipwrecked endeavour
  He has counted one by one.

It is said—(it is God Who has spoken) :
  " His elect shall not labour in vain ; "
Though sorrow on earth be their portion
  Their " fruit shall for ever remain."[8]

By sorrow and dire contradiction,
  God would life to mankind impart,
And His last sad plaint when dying
  Was the cry of a broken Heart.

There is strength in each toil and struggle—
  In the brave heart's inward strife,—
In the chill of seeming failure,—
  For these are the seeds of life.

Each heart-ache endured for Jesus
  Has gone up and told its tale,
And though upon earth deemed fruitless,
  With *Him*—shall it not prevail ?

Oh ! because his soul hath laboured
  He shall see a long-lived seed,[9]
Is the promise of Truth Eternal
  For Whom the will is the deed.

Oh ! yes there is joy in sorrow,
  Oh ! yes there is balm in tears :
For their fruit—God's greater glory
  Shall last for Eternal years.

[8] St. John xv. 16. [9] Isaias liii. 10, 11.

XIII.

Da mihi animas.

Ask what Thou wilt, O dearest Lord,
  Nought, nought will I deny,
But only give me countless souls
  For Thee, before I die.

Let others pray about themselves,[10]
  Thy grace leads many ways,
Da mihi animas, 'tis thus,
  Thy Spirit in me prays.

A life-long sorrow, if Thou wilt,
  And sharp enduring pain;
All, all were light, if souls for Thee
  Might be the precious gain.

Tears will be sweet, for Thou hast wept.
  And blood, if needs must be;
No cost too great to purchase souls,
  O dearest Lord, for Thee.

Whatever be the price, O Lord,
  This grace to me impart:
Souls from the world and sin set free—
  Souls for Thy Sacred Heart.

[10] In allusion to those words of St. Teresa: "Beware of sharing the sentiment of certain persons to whom it appears very hard not to pray much for themselves." (*Way of Perfection*, chap. iii.)

Oh ! nothing for Him is attempted
  But what He accounts as done ;
Each failure—each shipwrecked endeavour
  He has counted one by one.

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XIV.

The Answered Prayer.

Salvasti animam, prædestinasti tuam. (St. Augustine.)

A soul had passed, the awful hour had come;
Oh! dreadful thought! was Heaven lost or won?
He stood in judgment 'fore the piercing eye
Of Him Whose justice cannot err or lie.
The Virgin-Mother stood beside her Son,
The Guardian Angel too—his labour done.
Now is a whole life's history laid bare—
Many the sins which are recorded there.
But who is this arrayed in garments white
Who stands by Jesus, radiant with light,
Whose eyes beam brightly with a love Divine
As eyes of the redeemed alone can shine?
His gaze is turned upon the soul who waits
To hear his doom,—trembling at Heaven's gates.
The white-robed figure falls, as it were meet,
In suppliant posture at the Saviour's feet;
Behold him mantled with the golden rays
Which falls from Jesus' Heart; he prays, he prays;
"O Jesus, mercy on that soul, for he—
A victim was of charity for me.
On earth there was no other link to bind
My soul to him, than that of all mankind;
I knew him not, on him I had no claim
Save one,—the dread, dark story of my shame
With which the whole world rang. But from Thy Heart
Thou didst to him Thy charity impart;
And from that time, O Lord, his hidden life
Was one long dread and ceaseless, inward strife;

For me he bore it, faithful to the last,
Although so wide apart our lots were cast.
Remember, Lord, his anguish and his tears,—
Tears shed for me through long and hopeless years;
His prayer prevented that one final sin
Which, if committed, grace I ne'er could win;
His prayer obtained that, when Thou last appealed,
The fountains in my soul so long congealed
Should melt once more,—that I should thirst anew
For Thee, O God, the Beautiful and True.
Life ended, and I reaped as I had sown
I died unloved, uncared for and alone;
The Church's rites which I had scorned in pride,
Were now to me in my last hour denied.
Men shuddered, speaking of my 'evil death,'
'He's lost, he's lost,' they said, beneath their breath.
But one whose charity had never failed,
In that last desperate moment had prevailed;
The long-lost light in that dread hour returned,
My sin-seared heart once more with true love burned;
That soul it was who won for me the grace
To die repentant, clasped in Thy embrace.
O Jesu, Love, my Love, Thou know'st the rest:
How I expired upon Thy Sacred Breast.
Oh! who shall tell the strong resistless power
Of Thy Heart's love in that last dying hour?
Once more I breathed my vows 'midst floods of tears—
Vows which I'd broken for long faithless years,
Whilst on my soul Thou didst imprint Thy Kiss,
Whispering the promise of eternal bliss.
And thus I died upon Thy Bosom, laved
In Thy Blood. I knew that I was saved.
His prayer who stands all trembling in the light
Was that which saved me from eternal night,

Thou hadst decreed for him a saviour's part,
He won my soul for ever to Thy Heart.
O Jesu, Lord, hear now my prayer for him,
O say to him that word : 'Heaven's thine ; come in.'"

The die was cast, the dread suspense was o'er,
The Sacred Heart possessed one trophy more ;
He who on earth that white-robed soul had craved
Saw him in glory numbered with the saved :
This his reward for tears and anguish past :
To see that soul in Paradise at last ;
On earth as strangers, now no more to part,
Together praising Jesus' Sacred Heart ;
Clasped to that Heart both in one same embrace
Sharing for ever the Sunshine of God's Face.

Happy Apostolate which merits such a recompense ! "There will be recognitions up there in Heaven more joyful than the most joyful meeting of a mother with her long-lost child on earth : there will then be made eternal filiations, links of an immortal love *between the saviours and the saved.*"

THIRD PART.

MEDITATIONS FOR EACH FIRST FRIDAY.

Meditation for the First Friday in January.

"I have a baptism wherewith I am to be baptized: and how am I straitened until it be accomplished?" (St. Luke xii. 50.)

I. At the beginning of each month, on the First Friday, when millions of hearts are united in one same spirit of loving reparation and devotedness to the Sacred Heart of Jesus, our predominant thought assuredly is: What can I do during this month to testify my love and thereby console the wounded Heart of Him Who died for me?—But this First Friday has even a deeper import. It is the first of the New Year, when we are impelled to whisper to our Lord: What can I do for Thee during this year? This year! What a field those two little words display for the loving zeal of an Apostle of Prayer! What sins to be atoned for, what blasphemies to be repaired, what crimes, if possible, to be prevented, what coldness to be supplied for! What can we do? We may do

much if we learn of Jesus Himself the lesson that He teaches us but eight days after His appearance upon earth.

All that our Lord did or said amongst us proceeded from "the abundance" of His Heart,[1] so that the apparently passive acts of His infancy, equally with the words of fire we hear Him utter and the works of zeal and mercy that we see Him perform in His maturer age, were alike the outward testimony of the two-fold love which consumed His Sacred Heart; the love of His Eternal Father —the love of souls. Thus, the words with which we commenced our meditation, and which were spoken by our Lord when His life was drawing near its close, interpreted the ardent longing of His Heart from the beginning. To sacrifice Himself for the outraged glory of His Father and for the salvation of souls—such was the law of His life, the law that He cherished "in the midst of His Heart,"[2] that is, in the very centre of His being, so that it regulated all His sentiments and actions, and imprinted its character upon every phase of His existence. Now as long years must pass before He could fully accomplish His sacrifice—before He could pour out His Precious Blood to the last drop, He was, as He tells us Himself, "straitened," that is, distressed and, as it were,

[1] St. Matt. xii. 34. [2] Psalm xxxix. 9.

oppressed by the intensity of desire that was pent up in His Heart. What was the result? He gave, only eight days after His Birth, the first-fruits of His sacrifice, He entered on the way to its final accomplishment, He bound Himself, making Himself "a debtor to do the whole law;"[3] to obey even unto death, to bear the burden of His Father's justice, and so to satisfy for every sin of each of His "many brethren."[4] He knew to what He was binding Himself, but—it mattered not to Him—the Father's wrongs must be repaired, the "many brethren" must be saved. Thus does Jesus, in His Circumcision, afford us the perfect model of a true spirit of reparation, and of that burning zeal for souls becoming those whom, as Apostles of the Sacred Heart, It associates to Itself as *secondary* saviours.

II. Does it seem to us that the model set before us is too high, and that we can have no part in the teaching It suggests? "Learn of Me," whispers the Voice of Jesus in our souls. "I do not ask you, My poor children, to submit to all that I embraced, I only ask you to share in My Spirit, that so I may find in your hearts My own desires, though as yet perhaps but weak. Let Me but find in your souls an intense horror of sin on account of

[3] Galat. v. 3. [4] Romans viii. 29.

the outrage it offers to My Father and the wound it inflicts on My Heart which has loved you so much. This is unselfish love, the first character of My devoted friends. Let Me see in you a readiness to embrace the 'whole law' of My Church's precepts, and let Me find this in 'the midst of your heart,' so that it may govern your entire lives. And lastly, let Me find you ever longing to do more for Me—more for souls—My brethren and yours, and then, though as yet you may be weak and feel yourselves cold and *heartless*, I shall be content, for 'if you be faithful over few things, I will place you over many things.'"[5]

O dear Associates of the Sacred Heart! let us listen to His Voice, and let us not fear on this First Friday of the year, to offer our wills in union with His to the will of His Eternal Father. He is God and not man, and will not ask us more than our weakness can support,—but that weakness, aided by His grace, can do so much!

My Jesus! Thou seest in my soul at least the desire to love Thee more ardently, and to be faithful to each new degree of love Thou shalt vouchsafe to give me. Thou readest in my heart my longing to become, during this year, a more fervent Apostle of Prayer and disciple of Thy Heart. If Thou shalt ask of me this year some

[5] St Matt. xxv. 21.

sacrifice, I will try to place Thy will "in the midst of my heart," and give Thee lovingly what Thou demandest. The wound inflicted may cause me cruel pain, but the thought of what the Name of *Jesus*, Saviour, has made Thee suffer,—the thought of the "many brethren" to be saved, will strengthen me and make me generous. To Thee, therefore, O Sacred Heart, and to all Thy interests, I consecrate each sorrow and each joy, and all my works and actions during this year. Accept my will to repair Thy wrongs and, according to my weakness, to enter with Thee on the way of self-sacrifice for the salvation of souls. Sweet Heart of Jesus, Strength of the weak, increase in me Thy love.

Who knows—before the year shall have closed if, by fidelity in small matters of sacrifice, we may not have so advanced in unselfish love of God and souls, that we too may be, in some measure, "straitened" to suffer more!

Meditation for the First Friday in February.

"And for them do I sanctify Myself; that they also may be sanctified in truth." (St. John xvii. 19.)

I. The Sacrament of love had just been instituted. Our Lord had been pouring out His Heart to His beloved Apostles with a confidence He had

never done before, and now, rising from the mystic Banquet, He went forth with them towards Gethsemane. He had ceased speaking to His brethren, and now He turned to His Heavenly Father, and uttered aloud that last exquisite prayer whose every word is filled with thrilling beauty. It is but upon one of its passages that we are at present about to meditate. "For them do I sanctify Myself: that they also may be sanctified in truth." These words were of too much import for us, to be spoken secretly by our Lord. They were to be for the instruction of all to the end of ages. They were destined to convey to us the great obligation that we all have towards each other as His members, and at the same time to show us the intimate link uniting that obligation with our personal sanctification.

In Jesus, nothing terminated in Himself. He referred all to His Heavenly Father, and all that He spoke or wrought in His Sacred Humanity was destined to promote His one great work on earth: the reparation of the Father's glory by the salvation of mankind; in other words, the universal establishment of His reign and Kingdom. Therefore, He said in the presence of His Apostles, of those faithful witnesses who would cause His words to go forth to "the ends of the world": "For them do I sanctify Myself that they also may be sanctified

in truth." Our Lord here speaks of personal sanctification as a necessary—an indispensable preliminary for the sanctification of others; first, on account of the influence of example, and then because of the efficacy of prayer proceeding from a just soul, and its power over the Heart of God.

If our Lord were to come amongst us personally again, it seems to us He would speak those same words that He spoke aloud in prayer to His Father the night before His Passion, for could there be any more instructive and at the same time more animating for those whose happiness it is to be associated to the Sacred Heart in promoting Its dearest interests? "For *them* do I sanctify Myself." Let the thought of those interests—of those souls for whom Jesus thirsts, animate us to struggle against our passions, against our lower nature, against our human spirit, that so we may at any cost sanctify ourselves, for, without this, in vain shall we think to co-operate with our Lord in the great work in which He invites us to have a share. We are, in our sphere, apostles. As Associates of the Holy League of Prayer we have undoubtedly a work to do which is not purely personal. As nothing in Jesus ended in Himself, so we must not make ourselves the centre and the end, even of our own sanctification. We must pass further. "My Father! for these souls, or for

this or that one in particular, or for the extension of Thy Kingdom in that distant region, or for the prevention of such and such a sin, . . . I will forego this selfish satisfaction, this idle word, this vanity, this sensual desire, this uncharitable action or judgment,"—and in that act of self-renunciation we shall, whilst advancing our own sanctification, at the same time, by the Apostolic intention which animates it, promote the sanctification of our brethren.

II. "That they may be sanctified in truth." It is as if our Lord would say: I have shown them in My own Person, the form and the characters of true sanctity, that they, beholding it, may be attracted by its beauty to reproduce it in themselves. And have we not indeed been drawn by the sweetness and the loveliness of the Sacred Heart? Oh! truly, "the grace of God our Saviour hath appeared to all men,"[6] drawing us by the "bands of love,"[7] and instructing us in all holiness. He wills that our sanctity should be not merely external and superficial, consisting of pious conversation and religious practices, but an interior, sincere, and ardent sanctity, in which the Father, looking down from Heaven, may see the characters of His Beloved Son. "Sanctify them in truth;"

[6] Titus i. [7] Osee xi. 4.

make them interiorly pure, humble, full of zeal for Thy cause, full of charity for their brethren, self-denying,—such is the true sanctity Jesus demanded for us in His prayer, such is the sanctity we should aim at for ourselves, and labour to earn for our brethren. The power of true sanctity is irresistible with nearly all, and, assuredly, it is irresistible with God, Who will never despise the prayer that ascends from a heart wherein He sees a resemblance to the Heart of Jesus.

At the beginning of each month, would it not be a salutary, yes, and to an apostolic heart, a sweet exercise to look into ourselves and to examine if we are really advancing in likeness to Him, if our hearts and the whole form of our lives are becoming more closely modelled upon His, for, in proportion to that interior and exterior resemblance will be the efficacy of our prayer before God, and our power of winning souls to the knowledge and love of the Sacred Heart. What a motive for an Apostle of Prayer, for an Associate of the Holy League of the Heart of Jesus, to urge him onwards in the path of sanctity!

O Heart of Jesus, increase in me Thy love, that, day by day becoming more like Thee, I may be better able to co-operate with Thee in extending Thy Kingdom upon earth.

Meditation for the First Friday in March.

THE CENTURION.

St. Luke vii. 2—10; St. Matt. viii. 5—13.

I. One day a message was brought to our Lord whilst He was at Capharnaum or in its vicinity, which sensibly touched His Heart, so that He immediately followed those who had come to seek Him. A certain Centurion, the Gospel tells us, sent to ask Jesus to come and heal his servant who was sick. The narrative is familiar to us all, but there are two principal features in it which seem especially to merit our prayerful meditation, inasmuch as they illustrate in a striking manner the peculiar characters of a true Apostle of Prayer. We remark that the object of the Centurion's solicitude was not one of his own kindred, nor even an intimate and beloved friend. It was a servant, one, therefore, not allied to him by any ties of flesh and blood. True it is, St. Luke informs us that the servant "was dear to him." This will appear nothing strange to us, who, instructed in the religion of Jesus Christ, find virtue and fidelity worthy of our affection wherever it resides, but the Centurion had as yet no knowledge of our Lord, and had simply heard of Him. He was not even a Jew. He was a pagan, amongst whom marked distinctions were recognized between master and

servant, so that they would be virtually as strangers to each other, if not in affection, at least in all exterior relations. But God, Who is ever watching for opportunities of conferring graces upon souls, saw in the Centurion natural dispositions for receiving supernatural gifts, and the bestowal of those gifts was an object even dearer to His Heart than the grant of the temporal favour that had been demanded of Him.

First of all, He beheld in the Centurion that expansion of heart which extends far beyond such objects as are allied to us by merely natural links, as kindred, native country, or intimate friends between whom and ourselves sympathies may exist even stronger than the ties of kindred. The means also he adopted for obtaining the favour that was demanded, manifested an intensity of desire far different to the feeble efforts prompted by a mere sense of duty or a sentiment of common charity. He deputed the ancients of the Jews to bear his message to our Lord, thinking that their influence would be powerful with Him; then he sent his friends with another message breathing sentiments of the most profound humility added to the strongest faith, and lastly, as St. Matthew tells us, he went himself to meet our Lord, "beseeching Him," but testifying in his words the same humility that had been manifested in his messages.

The Jews had already rendered testimony to his spirit of disinterested generosity. They related of him that he had built a synagogue—although he was himself a pagan and therefore could derive no personal benefit from his munificence. "And he loves our nation," they had added; another mark of the absence of that narrow-heartedness which loves but its own and which is so contrary to the genuine charity described by St. Paul, one of whose characters is that it "seeketh not its own."

Is it necessary for us to suggest the application that may so easily be made from this narrative, for ourselves?

An apostolic soul supposes one that has espoused the interests of our Lord, and consequently of souls, of nations, of everything in short that touches God's dear glory. Thus a soul—however faithfully it may discharge every duty to kith and kin, and native land, and familiar friends, —however tenderly it may love them,—yet passes beyond, embracing the whole world in general, and each soul and each nation in particular, in its supernatural charity. Our Lord said to St. Teresa: "Forget thyself; occupy thyself with My interests, and I will take care of thine." This is to love, even as the Heart of Jesus has loved us. We were lower than servants, lower than slaves; between ourselves and Him, in His own Divine

Nature, there was nothing in common. Yet He so loved us, so yearned to have us with Him for ever, that He left His royal throne, and came down to dwell amongst us, and to make Himself one of us. O love of the Sacred Heart! Wherever, then, our Lord sees this unselfish, disinterested, expansive love of souls, He will see in it a reflection of His own love for us, and the hearts wherein it resides, may assuredly hope to obtain the grant of their prayers.

II. When we hear of, and meditate on the sanctity at which we ought to aim, in order to co-operate efficaciously with the Sacred Heart as Apostles of Prayer, we may be sometimes tempted to discouragement in seeing our own shortcomings. But there is no reason for disheartedness, for there is one quality which, if it be found in our soul, will compensate in the sight of God for all present deficiencies, as it will be the key opening to us all future grace, and the foundation of solid holiness. That treasure is humility; humility which makes no account of any good work we may perform, nay rather, which forgets it utterly. This is the second feature it will be well for us to meditate in the Centurion. When he sent to entreat our Lord to go and heal his servant, he did not himself think of putting forward the good work he had done in

building a synagogue for a people not his own, as any claim upon our Lord. Probably, he never even remembered it. He only recognized his own unworthiness, and trusted rather in the prayer of those whom he esteemed more worthy than himself. He evidently believed all to be more deserving of obtaining a more favourable hearing than himself, for, after the ancients of the Jews, he sent his friends, charging them to declare that it was the sense of his own unworthiness that prevented him from coming to present his petition in person, and when at last he went himself to meet our Lord it was but to reiterate the same humble sentiments.

Few of us can build a temple to God's glory, but whatever good work we may be inspired to do, let us straightway forget it, ascribing to ourselves what alone belongs to us—our unworthiness. Have we never tasted the sweetness of humbling ourselves profoundly at the feet of Jesus, of acknowledging with our whole hearts our sinfulness, and confessing to Him our sins? It is at such moments, when we feel we have nothing upon which to lean but the infinite mercy of God, when we catch a glimpse of ourselves such as we are in His all-pure Eye, when we whisper in His Ear,—not as a mere form—but with the inward conviction of a conscience touched by grace: "Lord, I am not worthy," oh! yes, then

it is that the Heart of Jesus opens to us, and readily grants our requests.

Meditation for the First Friday in April.

"If you love Me . . ." (St. John xiv. 15.)

I. Had our Lord, during His abode upon earth, been continually surrounded by simple souls in whom at least there had been found no malice, however weak they might have been in virtue, and remote as yet from Christian perfection, He would have probably suggested no other motive than love as the stimulus of their religious acts and of their whole conduct. Thus we see when He commenced His Public Ministry, He spoke to the people incessantly of their "Heavenly Father," and the whole tone of His discourses was suggestive rather of affectionate confidence than of any sterner method of persuasion. But soon, too soon, alas! the malice of the Pharisees and the Sadducees, the high priests and the rulers of the people manifested itself, and Jesus found Himself obliged to change His mode of speaking, and to suppress the natural dictates of His loving Heart. This was a sensible pain to Him, as our own human hearts will render it easy for us to understand. But when he found Himself among His friends and disciples, imperfect

and even gross though as yet they were, He no longer felt Himself obliged to check the spontaneous language of His Heart, and the words, "If you love Me," were continually on His lips. Moreover, even when He did not make use of this precise formula, His words inferred the value He attached to our love, and to the works of which love was the motive. Even in His reproaches, we feel that it is the absence of love in the souls whom He addresses, that most keenly wounds His Heart. All else is pardonable, but the absence of love is, to love itself, the wound which will not—cannot be healed.

"If you love me . . ."—It is the heart-broken appeal of the desolate mother wounded by the misconduct of her ungrateful child; it is the passionate complaint of the wronged and neglected wife; it is the bitter reproach of blasted friendship pleading its misplaced confidence. Jesus knows all this, and therefore it is that He adopts for the formula of His own complaint, that which springs spontaneously from the heart of man. Besides, it comes forth from the abundance of His own wounded Heart, which, more than any other, feels the anguish of unappreciated love.

Now, what are the evidences of love which our Lord demands of us? "If you love Me, you will keep My commandments," the commandments of

His Father—then His own special commandment of fraternal charity—then the commandments of His Church. Without this solid proof, all protestations—all devotions are vain. "If any man love Me, he will keep My word;" both My exterior words which are written in My Gospel, and the interior word which I speak in the secret of hearts, and which, if you love Me, you will treasure up and make the rule of your conduct, saying with My servant David: *Non obliviscar sermones tuos*—"I will not forget Thy words."[8] Again, "If you loved Me, you would be glad because I go to the Father,"[9] if your love were pure and unselfish;—you would be glad and rejoice when I am glorified, even though it be at the cost of some privation to yourselves;—My gain, My glory will be, if you love Me, the first and dearest object of your desires and aspirations. "If you love Me . . ." Oh! how many tests Jesus gives us whereby we may prove it to Him, how many secret demands He makes us, how many little sacrifices He asks of us, perhaps only *suggests* to us, with the gentle representation: "If you love Me . ." Shall words which, falling from the lips of a mother, a spouse, or an earthly friend, would hardly fail to touch us, be less powerful when they are the utterances of our God, and the spontaneous language of His

[8] Psalm cxviii. [9] St. John xiv. 28.

Heart which we profess to love so much? O Heart of Jesus! may the love of Thee and of Thy glory be the motive urging me to fidelity to every duty, and more than this,—to unbounded generosity and devotedness to Thy Cause, so that I may be able to say in truth, with Thy Apostle: "The love of Christ presseth me."[10]

II. Our Lord had another reason for His frequent return to the same and kindred modes of speech. "If you love Me . . ." He knew that as there is no more powerful provocative of love to the human heart than such language, so, where that love already exists, it is thereby excited to more intense degrees, and frequently to a purer, more solid, and more elevated kind. We have an example of this in St. Peter, who was thrice asked by our Lord if he loved Him. "Simon, lovest thou Me?"[11] The heart of the Apostle was already wounded with love, but what new degrees thereof must that thrice-repeated question have elicited! Remark also, St. John tells us that Peter "was grieved" when for the third time Jesus demanded if he loved Him. Wherefore, that grief? Undoubtedly it was the memory of his three-fold denial of his Master which, while it increased his love, added to it the penitential and

[10] 2 Cor. v. 14. [11] St. John xxi. 16.

reparatory character that distinguished it to the end of his life.

As an illustration of what we have meditated in our first point; namely, that good works are the truest test of love, we hear our Lord enjoin upon His Apostles to feed His lambs—to feed His sheep, by which He clearly teaches us that the love of souls should have for its motive and its principle the love and glory of God. In proportion to our love of Jesus will be our love for His and our brethren, and our zeal for their salvation: *Qui non zelat, non amat.* See then, what a field is opened to us by those words: "If you love Me . . ."—"Lovest thou Me?" Jesus is ever ready to whisper them in our souls if we will but listen to Him, and could we possibly find it in our hearts to refuse Him whatever He asks, be it toil or pain or sacrifice of any kind, when He pleads with us, as only *He* can plead: "If you love Me. . ."

Meditation for the First Friday in May.

Magdalen, the model of loving reparation.

I. There is a thought that may easily present itself to the minds of most of those in whom, by God's grace, some sparks of divine love and

apostolic zeal have been kindled; a thought that, properly directed, may effect much good in our souls, but which, if misunderstood, may lead us to discouragement with all its baneful consequences. It is the sorrowful memory of past sin from whence the question will force itself upon us: Are my little efforts for promoting God's glory of any value in His sight, and does He really care for the love and reparation of such a soul as mine? Let us turn to the illuminated page of the Gospel for our answer, which cannot fail to encourage and console us.

In order not to divide our attention, we will reserve for a separate place several other instances of our Lord's choice of penitents for the exercise of our apostolate, and concentrate our thought in this meditation upon the beautiful story of the blessed Magdalen. Every one knows her history; she is, perhaps, the most familiar of all the figures presented to us in the Gospel narrative. We will then confine ourselves to those points which specially seem to have relation to ourselves as repairers and apostles of the Sacred Heart.

First, then, we see that no sooner was Magdalen struck by repentance, than the spirit of reparation took possession of her—reparation not only for her own sins, but also for the coldness and neglect which our Lord experienced from others. That

our Lord accepted her reparatory works, as well for others as for herself is clearly indicated by His words in the house of the Pharisee, whither Magdalen had gone to cast herself at His feet, to bathe them with her tears, wipe them with her hair, and anoint them with precious ointment. "Simon," He says, "thou gavest Me no kiss, but she, since she came in, hath not ceased to kiss My feet. My head with oil thou didst not anoint, but she with ointment hath anointed My feet; thou gavest Me no water for My feet, but she with tears hath washed them, and with her hair hath wiped them."[12] Do we not discover in these words the value our Lord attached to those testimonies of love on the part of Magdalen, and the proof that He received them as acts of reparation, not only for her own sins, but likewise for the coldness of the Pharisee—a coldness which Jesus failed not to remark, so that future generations should know how keenly He felt that and all similar neglect? Even if Magdalen had not as yet the design of rendering this reparation for the lack of love evinced by another in our Lord's regard, His Heart was at least consoled by her spontaneous devotedness, and found therein Its compensation.

[12] St. Luke vii. 44—46.

II. This likewise It did on another occasion, when, six days before His Passion, Jesus was at Bethania. There also Magdalen, feeling she could never do enough to testify her love and to atone for the past, anointed the feet of Jesus, and poured upon His head a precious ointment of "great price," all of which was symbolical of those countless acts of reparation which would be made to our Lord until the end of time. Since Magdalen had first cast herself at His feet, and bathed them with her tears and anointed them, her love had gone on rapidly increasing, so that she attained that sensitiveness concerning our Lord which causes souls to feel as a personal affliction whatever wrong or neglect He suffers. She had seen, alas! too frequently, that He was to many an Object of jealousy and calumny, that by others He was treated with coldness and neglect, and all this, whilst it increased her love, animated her incessantly to acts of reparation.

What must she have felt—not on her own account, but for our Lord's sake, when in the house of Bethania she heard, even on the lips of an Apostle, the discordant tones of murmur at the "waste," as he irreverently called it, expended upon his Master, at the loving service rendered Him by the devoted model of reparation, the penitent sinner! And here again our Lord openly

testified the value He set upon her work of love. He took her defence: "Let her alone," He said to the murmurer, "she hath wrought a good work upon Me," adding, what she had done should be told as a memorial to her praise throughout the whole world.[13]—O Jesus, blessed art Thou Who rejectest not the love and reparation of the repentant sinner; nay, Who hast been so careful to make known that her kiss upon Thy feet was precious to Thy Heart, and her tears and her unction acceptable compensation for the cold neglect of the Pharisee, and the still keener wound of an Apostle's heartlessness.

What encouragement and consolation may be found then, in the narrative we have meditated, for who amongst us will dare to present himself before our Lord in any other character than that of a sinner—of a penitent? "If we say that we have no sin, we deceive ourselves," says St. John, and again: "If we say that we have not sinned, we make Him a liar, and His word is not in us."[14] But what unspeakable joy for us to know that, sinners though we may have been, if we be truly penitent—and if we really love our Lord we cannot fail to be so—our reparation, our works of love and devotedness will be acceptable to Him, and

[13] St. Mark xiv. 6—9.
[14] 1 St. John i. 8—10.

will be as balm to His Heart, pierced by the sins of men and wounded by their coldness and neglect.

Meditation for the First Friday in June.

Magdalen, an Apostle of the Sacred Heart.

I. We meditated St. Mary Magdalen last month as a model of reparation for the wounds inflicted on the Heart of Jesus by the coldness and ingratitude of men, and we have seen that the consciousness of past sin, far from presenting any obstacle to our becoming true repairers, is a powerful incentive to ardent and loving devotedness, tending to produce in our souls a spirit of reparation for others as well as for ourselves. Further, we have seen beyond all doubt that the reparation of penitent souls is most acceptable to the Sacred Heart, and that while repairing for the ingratitude of their brethren, they are, at the same time, making atonement for their own sins.

We will now consider how willingly our Lord makes use of penitent sinners for the work of the Apostolate, and we will, for this purpose, once more turn our eyes upon St. Mary Magdalen.

The first mention made in the Gospel of her apostolate is that which she exercised when our Lord went to Bethania to perform the miracle of

the resurrection of Lazarus.[15] Mary, with Martha her sister, had sent a message to Jesus, informing Him of the sickness of their brother, in the hope that He would go at once and cure him. Our Lord, however, for reasons prompted by His Divine Wisdom, delayed in going, so that before He arrived Lazarus was dead and laid in the tomb. When the news was brought that Jesus was approaching Bethania, Martha went forth to meet Him, and engaged in a conversation with Him concerning the Resurrection, at the conclusion of which she made a glorious profession of faith in our Lord's Divinity. Mary did not go to meet our Lord, but "sat at home," for reasons probably which might form the subject of a beautiful meditation on the secret operations of Divine love, but which it is beyond our purpose to touch on here. After awhile, however, it appears that Jesus sent for her, and then she rose quickly and went to Him. "Seeing Him," says St. John, "she fell down at His feet," those feet she had kissed so tenderly and which her penitential tears had bathed; those feet where she had found her pardon, and where she so loved to sit.[16] And then that touching complaint broke from her lips: "Lord, if Thou hadst been here, my brother had not died." The marvellous power of this cry of

[15] St. John xi. 21. [16] St. Luke x. 39.

Magdalen's over the Heart of Jesus, together with the tears which accompanied it, is shown by the results: "Jesus, therefore, when He saw her weeping, . . . groaned in spirit and troubled Himself, . . . *and Jesus wept.*[17] True it is that Martha had previously used the very same form of prayer. We do not, however, read that our Lord was similarly affected by it, but the tears and the prayers of Magdalen touched Him to the quick.

The Jews said: "Behold how He loved him," referring the emotion of Jesus wholly to sorrow for the death of Lazarus. Had they better known His Heart, they would, perhaps, have ascribed it to the tears and prayers of one who knelt at His feet, whose burning love had given her such power over the Heart of God. "And he that had been dead, came forth." Oh! that we had some sparks of such love. How many souls might then be restored to life by means of our prayers and tears!

II. But there is another occasion in which our Lord seems to have *officially* admitted Magdalen to a direct apostolate, and at the same time hinted both to her and to ourselves that spiritual consolations must frequently be sacrificed for the interests of His glory.

[17] St. John xi. 35.

We are all familiar with the story of our Lord's apparition to St. Mary Magdalen on the morning of His Resurrection, and how it seemed to be His Heart's desire to recompense her for all the anguish her love of Him had inflicted on her soul. We may well conceive the thrill of joy that vibrated through her whole being when she heard His Voice once more pronouncing her name, and when her eyes met His. When she answered Him by that one word, "Master," we may infer from the wording of the Gospel that she once more cast herself at His feet, but this time it was to receive a check. "Do not touch Me, for I am not yet ascended to My Father;"—when I am ascended thither, then, indeed, you may touch Me by your prayers and tears and loving ministries, as you have done on earth in a sensible manner, but, henceforth, I give you work to do for My glory—a new apostolate is opened to you, and for the first exercise thereof, "Go to My brethren and say to them: I ascend to My Father and to your Father, to My God and to your God." Thus did Magdalen become the first apostle of the glad tidings of the Resurrection, and this mission was, as we have seen, officially given to her by our Lord Himself. For the sensible consolation of remaining at His feet was substituted a higher and even a better gift—that of making known His Mystery and carrying glad tidings and

spiritual joy to others, and so glorifying her Risen Lord and promoting His interests.

So with us. When there is a choice of personal enjoyment, even though it be in the Presence of Jesus, or of working in some way for His glory and for the spiritual good of souls, can a true Associate of the Apostleship of His Sacred Heart hesitate for a moment to make the sacrifice of self for the interests of his Lord? "Do not touch Me, but go tell My brethren." When Jesus whispers this in our souls, it is as if He said: "Forget yourself; do not seek, even near Me, for the gratification of sense, but go, and carry My message to souls, and you will not lose your reward. You will *touch* My Heart by your unselfish devotedness, and will *touch* It very closely hereafter in My Heavenly Kingdom when you shall have followed Me thither."

Meditation for the First Friday in July.

"Then Jesus said to the Twelve: Will you also go away?" (St. John vi. 68.)

I. Whoever reads the Gospel narrative with attention—still more whoever meditates it—will clearly discern how many and cutting were the wounds the sensitive Heart of our Lord received in the course of His Public Ministry. It will be

remarked also that, when pained by coldness or unfaithfulness on one side, He turned as it were spontaneously to His little band of Apostles, in order to indemnify Himself as it seemed by their loving adherence.

We read in the sixth chapter of St. John, that our Lord having proposed a point of doctrine which seemed to some even of His own disciples "a hard saying," He gently reproached them for their unbelief, after which, says the Gospel, "many of His disciples went back, and walked no more with Him." Too sad a figure of what was in after-ages to be so frequently repeated. Then Jesus, in the sorrow of His Heart, turned to the twelve Apostles and said to them: "Will you also go away?" In this short sentence we seem to read the deep emotion of His Soul: the cruel disappointment at the defection of those who, unable to submit their judgment to the truth He had proposed to them, or to brook the gentle reproach He, as their acknowledged Lord and Master, had so legitimately made them, had forsaken Him, proving thus the weakness of their love and the slender hold, even with all His claims, He had attained over them.

And "the Twelve"—are they also "scandalized" at the demands He makes upon their submission? will they, too, abandon Him? He knew what was

in man,[18] and anything might be expected from human weakness, and so He puts them to the test. He cannot compromise the truth; if they will not believe His word, even they must depart; if their love proves weak, He must resign Himself to see even those chosen ones "go back and walk with Him no more." He will not—cannot detain them at the cost of truth. Truly He had every right to rely at least upon *their* fidelity, but the question rises to His lips, sent thither by the sorrow of His Heart at the sad experience He had had of the inconstancy of those who called themselves His disciples.

II. "Will you also go away?" In how many ways we go away from Jesus! falling away from our first fervour, and "going back, walk with Him no more." Many there are who, having consecrated themselves to His Sacred Heart and for a time espoused Its interests, who have numbered themselves among Its disciples and have commenced in earnest to study and to imitate Its virtues, when Jesus proposes to them something hard to flesh and blood, or, by the voice of His representatives, makes them some little reproach, "go back, and walk with Him no more."

Meditate this expression of the Gospel: they

[18] St. John ii. 25.

"*went back*"—that is, went back to the imperfect, perhaps sinful ways which they had been drawn by grace to leave! "went back" from their generous resolution of following Jesus, of defending His Cause, of working for His interests. O sad defection! and whilst being so mournful for the soul itself, inflicts at the same time so cruel a wound on the loving Heart of Jesus.

Let us strive, by fidelity to grace, by earnest prayer, by avoiding all that might lead us, perhaps unconsciously to ourselves, away from our Lord, to avoid so great an evil, and let us endeavour rather to be of the number of those to whom He may turn for comfort, so that when He whispers to our hearts: "Will *you* also go away? *you* in whom I have trusted,"—that question may intensify our love, awaken in our souls new degrees of fervour, and animate us to stronger desires of adhering to Him loyally unto death. Such was the effect it had upon the Apostles who, by the voice of Peter, broke forth in that cry of devoted love: "Lord, to whom shall we go? Thou hast the words of eternal life."

Let us also pray especially for those who, in these unhappy days, dare to oppose their judgment even to the Voice of Infallible Truth, and who, in the pride of their hearts, scorning the remonstrances of the representatives of God on earth, fall away

from the Church, and too many of them, alas! never to return. Of such, the disciples mentioned in the Gospel who "went back, and walked with Jesus no more," are but too faithful a figure. O Sacred Heart! grant that we at least may never forsake Thee, but by our love and fidelity may atone to Thee for those who desert Thee. If we leave Thee, to whom indeed should we go?

Meditation for the First Friday in August.

"And Jesus looking on him, loved him, and said to him: One thing is wanting to thee." (St. Mark x. 21.)

I. There are many ways, we have seen, of going away from our Lord. There are those who leave Him by reason of their pride of heart and obstinacy of judgment, and we have seen the figure of such in our meditation for last month, although it might easily be applied to those who forsake Him from other causes. From whatever cause our Lord suffers this sad abandonment, He will turn to the faithful friends of His Heart for compensation to His wounded love.

In the subject of our present meditation, we have a still more touching passage in the history of the sorrows of the Sacred Heart, and at the same

time a warning to ourselves to be faithful to our particular grace.

We read in the tenth chapter of St Mark, that a young man came to our Lord asking Him what he should do to gain everlasting life. Our Lord told him to keep the commandments but the young man replied that he had already done that from his youth, implying that he felt urged to do more in order to gain so priceless a treasure as eternal life. His pious fervour must have pleased our Lord, for St. Mark tells us that "Jesus looking on him, *loved* him." In that look of love was conveyed the grace of a vocation to a higher state of life, and our Lord followed it up by offering him the greatest grace He can bestow upon a soul here below, which is that of forsaking all things in order to follow Him closely by keeping the Evangelical Counsels. This was the "one thing" that our Lord said was wanting to him. Alas! that *one thing* was more than he could resolve to give. Hearing what was required of him, he was struck sad and went away sorrowful, "for he had great possessions." He went away, indeed sorrowful, for he had been touched by grace, but his predominant passion, his irregular attachment to the perishable things of this world, gained the mastery in his soul, and thus he lost his vocation. Then Jesus turned, as on the occa-

sion we have previously meditated, and, as it seemed, relieved His wounded Heart by conversing with His disciples, making use of the sad event they had witnessed for warning them of the danger of riches.

II. This touching narrative, besides showing us the tenderness of the Sacred Heart, and affording us another example of the many wounds Its love has had to suffer, is moreover applicable to all sorts of persons, and is deserving of earnest and frequent meditation.

Our Lord has other choice graces in reserve besides that of religious vocation, and He goes through the world seeking souls in whom He can deposit them. He has His saints everywhere and in all conditions of life. He desires to form for Himself devoted friends who will compensate Him for the ingratitude He meets with everywhere, fervent apostles who will bear His messages to those who do not know Him, and there are too many of such around us. He yearns for hearts to whom He can confide His sorrows, whom He can associate to Himself as co-operators in His Divine work. You who read these lines may be of the number of those whom He has marked out as a recipient of such a grace. Oh! beware lest some attachment, some ruling passion, be an obstacle to the sacrifice of

that *one thing* Jesus may require from you as a test of your fidelity. Beware lest that attachment to some earthly object cause you to go away, and so lose for ever the grace that was to have made you the special friend, the co-operator, the faithful disciple of our Lord. To that first grace were attached others which were destined to lead you on to that degree of holiness God had eternally decreed for you. Forfeiting that grace, you may indeed be saved, but well may you be "sorrowful," like the young man in the Gospel, for you will have lost degrees of nearness to the Sacred Heart for all eternity, you will love our Lord less, enjoy Him less, praise and glorify Him less eternally than you would have done had you been faithful to your grace. The grace itself will not indeed be lost; it will be given to another who prized the gift more highly, but for you—oh! what a loss! and also what a wound you have inflicted on the Heart of your Lord and Master!

Neither is this all. No one is destined to save himself alone. You were to become, by your fidelity, the saviour of other souls, and if such be lost through your want of correspondence with grace, what an account you will have to render to our Lord!

If there could be tears in Heaven, how many would be shed over souls who neglect their

particular grace, and who, for the sake of some earthly affection, declining the invitation with which our Lord honours them, oppose His design of associating them to His intimate friendship, and at the same time to His work.

The Apostolic heart of St. Paul had to mourn over such defections, and leaves the sad record of them to posterity. "Demas hath left me," he says, "*loving this world.*"[19] "Only Luke is with me,"[20] out of the many who had joined him; and John, surnamed Mark, "departing from them, returned to Jerusalem," . . . "and had not gone with them to the work."[21]

Alas! of how many in our days might the same sad history be told. Let us then, for our part, cling closer to our Lord, and let our firm resolution be to refuse Him nothing He may demand of us, but to sacrifice everything else rather than ever be unfaithful to the graces He offers us. Nothing less than this could be expected from an Associate of the Holy League of the Heart of Jesus. O Sacred Heart! may I be faithful to Thy call, and for Thy love may I despise whatever would prevent my being enrolled among Thy true disciples and from co-operating with Thee in extending Thy Kingdom upon earth.

[19] 2 Timothy iv. 9. [20] 2 Timothy iv.
[21] Acts xiii. 13, xv. 38.

Meditation for the First Friday in September.

The Widow's mite.

I. How little I have done for the Sacred Heart in the past—how little I can still do—how few opportunities I seem to have of promoting Its interests—how poor is my service—how trifling and few in number my works of zeal—how cold and dry my prayers and my acts of reparation. Do not these words interpret the thoughts of many hearts who are nevertheless doing their best to afford our Lord some reparation on this and other First Fridays?

Let them attentively meditate the following narrative recorded for us by the Evangelists St. Mark and St. Luke.

Our Lord had just delivered His last discourse in the Temple, and before taking His final leave He sat down in one of its outer courts "over against the treasury," and "looking on, He beheld how the people cast money into the treasury, and many that were rich cast in much. And there came a certain poor widow, and she cast in two mites, which make a farthing." Our Lord, desiring to instruct His disciples, called them around Him and said: "Amen, I say to you, this poor widow hath cast in more than all they who have cast into the treasury. For all they did cast in of their

abundance, but she of her want cast in all she had."[1]

In this simple instruction we have our Lord's own assurance that it is not the intrinsic value of the gift that renders it agreeable to Him, but the love and generosity which prompt it, and the self-sacrifice by which it is accompanied. This assurance, moreover, is applicable not only to alms-deeds and other corporal works of mercy, but also to those spiritual works which have direct relation with the Holy League of Prayer. There are some whose social condition and peculiar circumstances afford them more opportunities of advancing the interests of our Lord, of contributing by their influence, by the nature of their occupations, to promote such works as tend to the glory of God and the good of souls. All these things are, as it were, auxiliaries to the work of the Apostleship, but let it never be forgotten,—Prayer is the essential condition of our Holy League—its all-important work—its vital sustenance. When, therefore, those additional good works do not come within our sphere, or are beyond our capacity, let us not on that account be afflicted, since we can infallibly accomplish the essential work of an Apostle of

[1] St. Mark xii. 41–44; St. Luke xxi. 1–4.

Prayer, whatever may be the circumstances or condition in which we are placed.

But, some will say: I seem to be scarcely able to pray. My heart is like stone within me—thus, I do nothing for the Sacred Heart. Remember the widow's mite. Did it seem to her that she was casting much into the treasury?

But what was it that rendered more precious in our Lord's eyes the pittance she cast in than the large gifts of the rich men? He tells us Himself: "They had given of their abundance," whilst she gave of her want, casting in all she had. If our prayers and our acts of reparation seem to us cold and devoid of fervour, if we feel but little energy in the good works we perform for the interests of the Heart of Jesus, if we have to force ourselves, as it were, to make little sacrifices for God and for souls, let us not be discouraged; let us persevere in giving at least all we have, giving of our poverty—giving our "mite," casting it into the "treasury" of the Heart of Jesus, Who will value it just because it is all we have to give. Its apparent insignificance will probably elicit from us acts of humility, more acceptable to our Lord than abundant gifts accompanied by self-complacency.

Is there, indeed, no consolation in kneeling before the Tabernacle, and in saying to your

Jesus: "Lord, I have but an offering to make quite unworthy of Thy acceptance, but take at least all I have. My heart is cold, do Thou inflame it with Thy love;—it is narrow, do Thou enlarge it, that so I may give Thee more," and in knowing that Jesus will accept that all that you give Him—poor as it is in itself. Oh! go with your "widow's mite," and He Whose thoughts are not as those of men, will infallibly receive it into the "treasury" of His Heart.

II. As if He would leave us no possible grounds for discouragement on account of the apparent insignificance of the works of zeal that we perform for His love, our Lord frequently puts before us the reward that is due even to a cup of cold water given in His Name, that is, for His sake.[1] Nothing surely could be intrinsically of less value than a cup of cold water, yet it is the figure chosen by our Lord to represent to us the price of offerings worthless in themselves, but which are the offspring of disinterested love.

It is likewise to be observed that water, regarded in a spiritual sense, has been used by our Lord as a figure of divine grace,—the gift of God of which He spoke to the Samaritan woman, saying: "The water that I will give shall become

[1] St. Mark ix. 40.

in him (who drinks of it) a fountain of water springing up into everlasting life."[1] And we are to understand it in this sense much more than its literal meaning, we especially, Apostles of Prayer, whose essential work consists in endeavouring to procure spiritual benefits for our brethren. If we cannot procure for them rivers of grace, at least let us try, by prayer, by satisfactory works, by the practice of virtue offered for the intentions of the Heart of Jesus, to obtain for them some drops of that living water of which our Lord invited all men to come to Him and drink.[2]

"And you shall not lose your reward." What is the reward of a true friend of the Heart of Jesus? It is the extension of the reign of Christ on earth,—the advancement of God's kingdom in souls, in nations, throughout the whole world, and to contribute, be it ever so little, to that end is for them a more precious recompense than that which they could derive from any earthly joy whatever. Take, O Lord, I beseech Thee, my poor service, and despise it not because it is so small. Thou canst change it into gold by union with Thy merits, and therefore, worthless as is my mite, I will cast it into the treasury of Thy Sacred Heart.

[1] St. John iv. 14. [2] St. John vii. 37.

Meditation for the First Friday in October.

The thirst of the Sacred Heart.

I. The meditation of the Gospel narratives cannot fail to make known to us the insatiable thirst of the Heart of Jesus for souls. Whether He reproaches or whether He defends; whether He utters words charged with the thunderbolts of the Divine anger, as those which He addressed to the Pharisees and the rulers of the Jewish people, or whether He gently draws the poor sinner from her errors by the sweetness of His pardon, everywhere we discover the same burning love for souls and quenchless thirst for their salvation. When other means fail to make known this necessity of His love, He has recourse to parables under whose touching figure we discern Himself—God and Saviour—seeking the lost sheep and rejoicing when He has found it; going forth to meet the prodigal, and falling on his neck, clasping him to His Heart. Of such histories the Gospel is full, and all are meant to illustrate the yearning of the Heart of God for the souls that He has created.

We find our Lord sitting down with sinners, eating with them and familiarly conversing with them, so that it was even a scandal to the Pharisees which drew from the sacred lips those

memorable words: "I came not to call the just but sinners to penance."[1] We cannot, therefore, plead ignorance regarding the desire of desires of the Heart of Jesus. Now, love involuntarily espouses the desires of the object beloved. Our own hearts, in their relations with creatures, sufficiently tell us this. By this, then, it shall be known if we love our Lord; if we love souls; if we long for their salvation,—if we are willing to sacrifice ourselves for them, to work, yes, and to suffer in order to procure them spiritual good things.

And oh! what an honour, what a happiness for the heart that loves our Lord, to go forth with Him in search of the lost sheep,—to co-operate with Him in extricating it from the briars with which its path is beset, and in bringing it back to the fold!

Oh! yes, if the love of Jesus has really taken possession of our souls, we shall have caught the fire consuming His Sacred Heart, and the incessant cry of our own hearts will be: Give me souls, *Da mihi animas!*

II. It may be easily seen that love quickly communicates this resemblance to the Heart of Jesus, by the example of St. Matthew, who, no

[1] St. Luke v. 32.

sooner had he obeyed the call of our Lord to follow Him than he made a great feast; and who were the guests that he invited to meet our Lord? Not the respectable portion of the inhabitants, not the virtuous poor, but publicans and sinners! Ah! love had quickly taught Matthew the attraction of the Heart of Jesus, and communicated it together with Its desires to his own. We, likewise, may make a similar feast for our Lord. When He is in our hearts by Holy Communion, let us bring in before Him many sinners; let us place them at His feet, pleading for them—offering for them our sacrifices and good works, using our Lord's own words in their behalf,—telling Him that "they know not what they do," and His Sacred Heart will probably be more gratified at the feast we have made for Him, and the guests whom we have brought in to present to Him, than It would have been by any other kind. O Sacred Heart! little have I to offer Thee of my own on this First Friday, except a heart humbled at the sight of its poverty, and longing to do more in order to make Thee known and loved, but behold all these poor sinners whom I present before Thee and for whom I ask pardon and grace. Heart of Jesus! fond Lover of souls, mercy—mercy—mercy.

Meditation for the First Friday in November.

How Jesus rests.

I. We read in the fourth chapter of St. John that Jesus, being wearied with His journey, rested on the well of Jacob. He had just had one of those painful experiences so frequent in the course of His Public Ministry, of the jealousy and narrow-heartedness of some of those among whom He had been labouring, and, unwilling to be a cause of dissension, He had withdrawn from Judea and was on His way into Galilee, probably as wearied in Heart as He was in body. He was resting on the side of the well, when a Samaritan woman came to draw water. Ah! quickly He discerns a soul to be saved. His eye penetrates with a glance the secrets of that sinful heart, and He speaks. He asks the woman to give Him a drink of water. It is so trivial a thing that Jesus asks in order to be afforded an opportunity of bestowing grace in return! He speaks to her of the gift of God—of grace—of adoration in spirit and in truth, and when He sees that her heart is touched, He gives her a convincing proof that He knows all the guilt of her life, and finally, seeing that she no longer resists, He manifests Himself to her as the Messias. That soul is saved, and more than this, becomes an apostle, bearing to others the

knowledge of our Lord, so that, through her, the whole city of Samaria was converted. Such is the manner in which the Saviour of the world takes His rest.

The glory of His Father,—the salvation of souls,—this is the devouring necessity of His being, and whatever promotes that two-fold end is true rest to His Heart. How many times during the three and thirty years of His mortal life was Jesus "wearied with His journey," and sick at Heart with the sight and close proximity of sin, wearied with the perversity of those who, notwithstanding all His efforts to save them, would persist in losing themselves, wearied with men's coldness, and with the ingratitude that He met among "His own," but His repose invariably consisted in pursuing in some way or other His work of Saviour of the world. "His work was before Him,"[1] and that work was His rest.

II. We see a reproduction of this heavenly way of resting upon earth, in the lives of apostolic men who, wherever they may be, never lose an opportunity of seeking and working for souls. On the sea, in the houses or villages where for a time they stay, everywhere and at all times their "work is before them:" to advance the reign of

[1] Isaias lxii. 11.

Jesus Christ in souls, and in that work, they too, like their Divine Master, find rest for their often wearied hearts.

But happily, this way of resting is within the reach of all, and all in whose heart burns the love of God, will find their truest rest in working for His glory. We, too, are often wearied with our journey through life. Let us learn of Jesus how to rest. We may do so in various ways, all having the same end. We may forget our griefs at least for awhile, by seeking out some soul we know to be in danger; we may, in the very exercise of our profession or calling, contribute to make known the love of the Sacred Heart, and this again may be done in divers manners; but it is above all in *prayer* for souls that our own will find its truest rest, for we know that prayer is an infallible means for attaining its desired end.

Oh! happy indeed is the heart that finds its repose where Jesus found His; in gaining souls to His Father. He seemed, when seated on the well of Jacob, to be resting only His Body, but far more was His Sacred Heart refreshed by the labour of love that there He wrought.

O Heart of Jesus! suffer me not to be idle in the rest I take on earth, but grant that I may render it fruitful by labouring still for Thee.

Meditation for the First Friday in December.

"Come, ye blessed of My Father."

I. Although the advancement of the reign of Jesus Christ in souls, or in other words, the coming of His Kingdom, and the happiness of being allowed to contribute to that blessed end is in itself a magnificent reward for a fervent lover of the Sacred Heart, nevertheless it is by no means forbidden us to look on for our encouragement to that ultimate reward promised by our Lord hereafter to such as have lovingly laboured for His interests here below.

On reading the passage in St. Matthew's Gospel upon which our present meditation is based, many might experience a species of regret in consequence of taking the sacred words in an entirely literal sense. There are, perhaps, thousands who are incapacitated by poverty for "clothing the naked" or for "feeding the hungry;" others who by infirmity or other causes are prevented from "visiting the sick and imprisoned." None, however, are deprived of fulfilling this mission, when understood in a spiritual sense, and inasmuch as spiritual works of mercy exceed in merit those which are purely corporal, so will their reward be proportionately greater.

If, indeed, circumstances prevent us from

"feeding the hungry" with material food, happily we can procure by prayer the Bread of Life for those who are spiritually starving,—and that Bread of Life is Jesus Christ,[1] His knowledge and His love. We can slake the thirst of such as are perishing for the living waters of divine grace by leading them,—that is, by impetrating for them the grace which will conduct them to the "fountains of the Saviour,"[2]—the Sacred Heart of Jesus. The "stranger," that is to say, such as are not of the household of faith, the heathen, and all who are in ignorance of the truth, we can "take in" to our heart, as the Apostles bore in their hearts the Gentiles until they had brought them to the knowledge of Jesus Christ. Whatever we pray for earnestly, we bear in our hearts, and if it be interests having no natural or personal claim upon us, then they are *super*-natural "strangers" to our *natural* heart, cast into it by the grace of Jesus Christ, and maintained in it by the wide apostolic love that grace inspires, and which, if duly corresponded with, renders our heart conformed to that of our Lord. We can, in like manner, clothe the souls stripped by sin of sanctifying grace, and, by our charity pleading before our Lord, cover their nakedness. Spiritually too can we visit the sick, and who so sick as those

[1] St. John vi. 48; xvii. 3. [2] Isaias xii. 3.

whose souls are steeped in sin,—sick, alas! too many, even unto death. Finally, we can go to the captive members of our Lord, imprisoned either by sin or by misfortune, and earn for them by prayer, deliverance in the one case, or consolation and resignation in the other.

And all this may be done by the essential exercise of our Apostolate—by fervent and devoted prayer. Such an Apostolate, however, is far from being devoid of suffering, and with truth has it been said that "he who is unwilling to suffer for the object of his prayer, knows not how to pray." Where indeed, is the mother who beholds her beloved child in danger of expiring before her eyes, whose heart is not in agony whilst she prays for its deliverance from the jaws of death? The same applies to every prayer, whatever may be its object, when there resides within the heart an intensity of desire for attaining its end. It is this intensity of desire that produces earnest, fervent supplication, and consequent suffering. Hence, another reason of its meritoriousness. This is the prayer that shall be heard on high. "Thou shalt cry, and He shall say: Here I am . . . Because thou hast poured out thy soul to the hungry, and satisfied the afflicted soul, thou shalt call and the Lord shall hear."[1]

[1] Isaias lviii. 9, 10.

II. We have thus far meditated the words of the Gospel in their bearing on our work as Apostles of Prayer. Let us for a moment consider them as referring to that which has a first claim upon our love: reparation or ministries rendered to our Lord Himself. Who hungers like Him for our love? Who thirsts like Him for our salvation—for our greater sanctification? Who stands waiting, knocking at the door of our hearts as though He were a stranger, and often—too often, when we have tardily opened to Him, He has turned and gone away to seek elsewhere a shelter?[1] How many hearts will not "take Him in"! Whose house is as poor as His—King though He be—and in how many of them, even His Altar where He dwells is unprovided with all that necessity demands? And is He not like one sick and languishing in the souls of those who are, as it were, paralyzed for any good, or parched with the burning fever of sinful desires? And lastly, how truly He is imprisoned—bound as in His Passion, in souls who "will not let Him go," as He told the Jews;[2] captive too, by His own love, in the Adorable Sacrament of the Altar, where He waits and yearns for us to visit Him and console Him by our love.

See then, our two-fold obligation, as Associates

[1] Cant. v. 6. [2] St. Luke xxii. 68.

of the Holy League of the Sacred Heart: reparation to our Lord Himself and Apostolic zeal for souls, and listen to the reward promised by Him Whose words are truth infallible. "Come, ye blessed of My Father, possess you the Kingdom prepared for you from the foundation of the world."[1]

[1] St. Matt. xxv. 34.

Laudetur Jesus Christus.

APPENDIX.

OUR LADY'S HOUR.

"O all ye who pass by the way, attend and see if there be any sorrow like to my sorrow." (Lament. 1—12.)

THE Church invites us in her touching accents to draw near to her whose broken heart is the refuge and the home of the whole human race. The great, the world-redeeming Sacrifice is over; the Soul of Jesus has descended into Limbo, and the Body, the white, blood-stained, wounded Body is lying in His Mother's arms on the top of Calvary. Long since, the multitude has departed, affrighted at the cruel deed which has been wrought that day. All is now still—very still in the awful presence of the Holy Dead and of the mighty living Sorrow. And in the deepening shades of twilight I, too, draw near. Something impels me on this Friday evening to mount that desolate hill. Something urges me to go into the presence of that sorrow above all sorrows—of the Virgin Mother, mourning for her only Son, the

Innocent One Who is slain. Hush! my soul; the ground whereon we stand is holy. And who are they I see around the Mother in her desolation? There is the innocent John, the beloved disciple who had remained faithful to his Lord when Peter and the rest had fled. There are the holy women who had followed Him and kept close to Him to the last. There is Joseph of Arimathea taking down so tenderly the Sacred Body from the Cross and laying It so gently in the Mother's arms. There is Nicodemus, in whose soul the seed of faith has lain dormant since the words of life were spoken to him by Jesus in that mysterious visit "by night," seed which has sprung up now and bloomed under the shadow of the Cross. And there is Magdalen, once indeed a sinner, but now purified, sanctified, consumed by the fire of penitential love; her, whose love of Jesus shall be in memory wherever the Gospel shall be preached! Yes, all these were there, they to whom the Church will render special honour until the end of ages as the "Saints who stood faithful beneath the Cross."[1]—But what am I that I should presume to come near that broken-hearted Mother? *I* have not stood faithful beneath the Cross. I have forsaken my Jesus a thousand, thousand times, as often as I have preferred to

[1] Ch. Off., Feast of Seven Dolours in Passiontide.

Him some petty interest of my own, some point of honour, some creature. How then shall I dare to approach? But something draws me and I find myself kneeling beside the broken-hearted Mother, *His* Mother and mine . . . Poor Mother! canst thou suffer in thy presence him who has robbed thee of thy Child? Canst thou bear to look upon the murderer of thy beloved Son? Is thy heart great enough, deep enough, tender enough for both the Crucified and the crucifier? Let me creep close to thee and tell thee my sad, sad tale . . . O Mother! O Mother . . . the past, the sinful past—its history thou canst read in the livid, bruised, and blood-stained Body that lies within Thy arms. *I* inflicted those cruel wounds in His Sacred Head! *I* pierced those blessed Feet and Hands,—and the open Side—oh, what a tale it tells! My Mother, I broke His Heart, and in breaking His, I have also broken thine. And canst thou bear me in thy presence still? Oh, Mother Mary! canst thou love me still? It is the prodigal come back to thee,—come back to his Mother's arms in the hour of her deepest sorrow. Ah! thou drawest me closer and closer to thee . . . Thou, thou, indeed, canst bear to look on me. Yes, for that crucified Body lying on thy knees tells thee a double tale: It tells thee the sad, sad history of my sins, but, also, thou readest in those gaping

wounds the boundless love of Jesus for my soul. Each sin of mine, indeed, has left its cruel trace upon the Body of thy Son, but also each wound and vestige of His torments mutely says to thee: "See how I loved him." Yes, my Mother, the prodigal is come home to thee. Sorrow and shame and anguish seem to crush me as I look upon thy great sorrow and know and feel that I have been the cause . . . But oh! my own loved Mother Mary! the prodigal's return, and the burning love he feels now kindled in his heart for thee and for thy Jesus, and the bitter tears of self-reproach, and of compassion for Jesus and for thee—all this is the fruit of that bitter Passion and Death over which thou now art mourning,—the fruit of thy sorrowful though glorious Maternity.

Let me weep with thee, my Mother,—let me mingle my tears with thine. Love seems to grow and intensify each moment in my soul, here on this hallowed spot—at such a time—in presence of such a grief: a Mother clasping in her arms the dead Body of her only Son—and that Son—her God!

And each time mine eyes meet thine, my own gentle, broken-hearted Mother, thou seemest to say: "I love thee for His sake. How could I fail to love what He has loved so much?"—Ah! yes, thy sinless heart is so like the Heart of Jesus.

Thou knowest so well what He would have said could those parched and blood-stained Lips now speak as they did in life: "Come to Me, all you who are burdened." . . . "Have confidence, thy sins are forgiven thee." O Mother! penitential love and compassion teach me here the meaning of *reparation.* Thy broken heart, thy tears, thy swift and reverent embalming of the Body of thy Jesus, is the world's reparation for the cruel crime of the Crucifixion, and each tear that love and compassion cause the sinner to shed, is reparation to thy broken heart as well as to the Heart of Jesus . . . But, Mother, may I approach the Sacred Body? Ah! thou permittest me . . . The near sight of the traces of His torments brings back to me so vividly how badly I have treated Him . . . When He was in life, alas! I did not wash His Blessed Feet, but now will I bathe them with my penitential tears. I gave Him no kiss when so often He visited me by His grace, and even when He gave me Himself in the Sacrament of His love, but now I would cover with my kisses those pierced and blood-stained Hands and Feet. . . . I did not give Him of my substance, neither did I offer Him the perfume of virtues or the myrrh of mortification, but now I will anoint His Sacred Wounds with costly spices of penitential love and the myrrh of my sorrowful contrition.

And Mother, dost thou permit thy prodigal child to touch with his polluted lips the Body of Thy Jesus? Ah! yes, thy heart, so like His own, says: Yes. In life He suffered the sinners to "draw near" to Him, and the kiss of one of them was precious to His Heart.[1] So is it now. And as I kneel in deepest reverence beside thee, O Mother, and thy Holy Dead, as I bend low my head over the Sacred Form, and press my lips upon Its wounds, as my tears fall faster and faster still over the lifeless Body of Him Who is my Life, some drop of consolation mingles with thy mighty grief, O Mother of my God, for thou seest in the repentance, the reparation, the compassion of the prodigal, the fruit of that day's Sacrifice, and of thine own broken heart. . . . O Mother . . . O Mother, here on this hallowed spot, in this sacred hour,—whilst my tears mingle with thine,—whilst I, thy sinful child, kneel beside thee with the Crucified lying dead in thine arms, my heart is humbled with a contrition it never knew before, and my love for thee and Jesus grows ever stronger—ever deeper. O compassion! O Reparation! how purifying, how sanctifying is your influence on the human heart!

Here too, the mourner finds a home—anxious hearts a rest—stripped and lonely hearts the only

[1] St. Luke vii. 45.

love which can fill up their void—the whole human race a Mother. . . . Yes, let us go to the mountain of myrrh.

Prayer of St. Bonaventure to the Most Holy Virgin in her desolation.

Hail, Mary, full of sorrows, the Crucified is with thee; tearful art thou among women, and tearful is the fruit of thy womb, Jesus. Holy Mary, Mother of the Crucified, give tears to us, crucifiers of thy Son, now, and at the hour of our death. Amen.

100 days' Indulgence each time (Pius IX.)

Intention for the acceptation of our death.

Not only may every action of our life be rendered subservient to the ends of our holy Apostleship, but, likewise, the last great act by which we render supreme homage to the justice of God: our death. To accept of death beforehand, and to offer it to God in union with the all-holy Death of His Divine Son will be an act most pleasing to Him, and it will undoubtedly become still more so if we include in our offering, an apostolic intention, by which *in union with the Heart of Jesus* we ask Him to accept our death for the salvation or conversion of some soul or souls,

or for some country, or for the Church and its Supreme Pontiff, &c. Death is inevitable for all of us; it remains to us to sweeten its accompanying terrors by rendering it as much as possible like that of our Blessed Lord Who died praying and thirsting for souls.

Eternal Father! I offer Thee my death whenever it shall please Thee to call me. I offer it to Thee, in union with the all-holy Death of Jesus Christ our Saviour, for all the intentions of His Sacred Heart, and particularly for the conversion, salvation of . . . or of such a country or nation.

THE END.

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